CASTRA HÆC FIRMANTIA SCEPTRA

SIC OMNIA VNVM

MANET VLTIMA CÆLO ET SOLO ET POLO

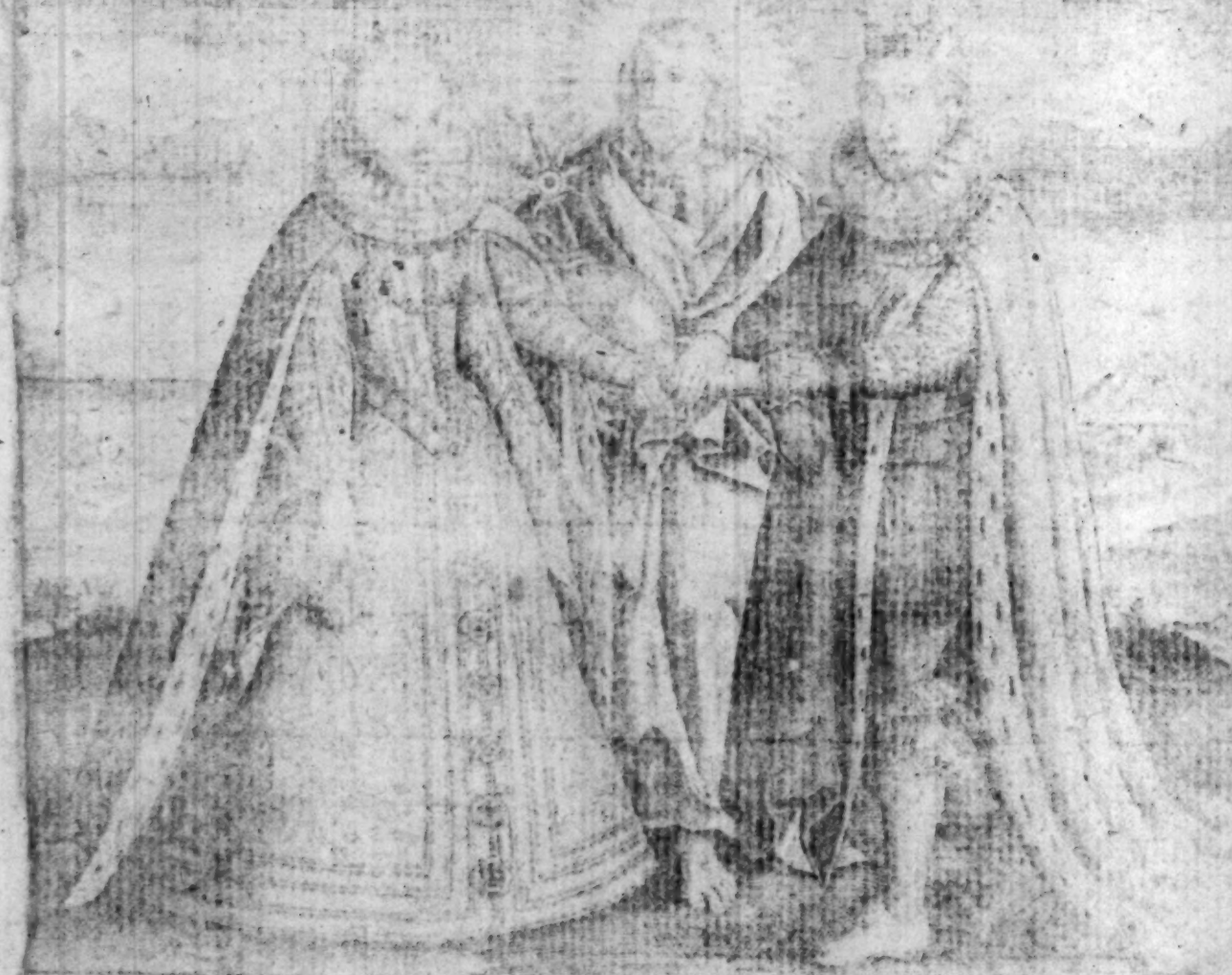
NVNQVAM MARCESCO REGNO MEDICABILE SEMPER

ROSA HISPANI—ANGLICA
SEV
MALVM PVNICVM ANGL' HISPANICVM.

DOMINI BENEDICTIO DITAT

Austriaca est virgo Regum Decus, Alma MARIA.
Delicia superum: CAROLVS. *Orbis Amor;*
Sydera, sol, phæbe, sic CAROLVS *atq* MARIA.
Illa polo, ista solo, fœdere Cuncta beant.

ROSA HISPANI — ANGLICA



TO THE

MOST PVISSANT,

MOST

AVGVST,

And Most

IMPERIALL

PRINCE

IAMES

KING

OF

GREAT

BRITAINE,

FRANCE,

And

IRELAND.

Qui apud Te dicere audent,

O CÆSAR,

MAGNITVDINEM

Tuam ignorant:

Qui Non Audent,

HVMANITATEM

&

CLEMENTIAM.

So ſpake One once to CÆSAR:

So may I To a Better and Greater

CÆSAR:

Who dares ſpeake to your

MAIESTIE,

KNOWES NOT

Your Royall Greatneſſe.

Who dares not ſpeake,

KNOWES NOT

Your Princely Goodneſſe.

SIRE,

Auour then and PRIVILEDGE ſo Farre your SERVANT, As to tell your *MAIESTIE*, That the VVORLD is now become Another DEMOPHON: whoſe Humour was to *Sweat* ſtill in the SHADOW, and *Shake* in the SVNNE: So Men *Repine* Commonly at what They ought Moſt to IOY in; And are *Diſguſted* with what ſhould Moſt CONTENT Them: Like the NEGARS in GVINIE, who ſhoot Their *Arrowes* at the SVNNE, onely becauſe his Heat warmes them. *Ariſt. Hiſt. Anim.*

HONOVR

HONOVR and VERTVE (like the *Starres*) Moue in a Contrary Motion to that of the VVORLD.

Nothing ſo *Short-liu'd* as FAVOVRS and GRACES with ſome *People*, who vſe to write ROYALL BENEFITS and BLESSINGS in DVST; *Diſguſts* in BRASSE and MARBLE. So *Bad Impreſsions* alwayes ouer-liue GOOD, As Amongſt the Famous PIRAMIDES Built by The KINGS of ÆGYPT, That One built by *Th' infamous Curtiſan* RHODOPE Out-liues the MEMORY of All the Reſt.

The TREES called once a PARLAMENT amongſt themſelues, For chuſing a KING ouer them.; And in Liew of ROYALL CEDARS of LIBANVS to ouer-ſhadow Them, of TRIVMPHANT PALMES of CESARS to Crowne them, of FLOVRISHING FRVITFVLL OLIVES of the CHAMPAINE to Cheriſh them, TREES Acceptable to

GOD

GOD & MEN, and Fittest to REIGNE ouer them, they Desired rather to Chuse a HEDGE-BRAMBLE, who In stead of Couering them with a SHADOW, sent Forth a Fire which Consumed Them All:

But As the FAMOVS STATVA of MEMNON in ÆTHIOPIA did Alwayes Resound Cheerefull ACCENTS and ECCHOES, As oft as the SVNNES GOLDEN BEAMES did SHINE vpon it: So I Doubt Not But that the GLORIOVS RAIES of your *MAIESTIES* GRATIOVS FAVOVR SHINING vpon This Worke; All Your GOOD SVBIECTS, like so Many LIVING-STATVES, will send Forth CHEEREFVLL Accents and Acclamations of IOY and CONTENTMENT.

And No otherwise, then as MVSICK once MASTERED Mens Fiercest Affections, And HARMONY Caused the

Stones of THEBES to MOVE and IOYNE themselues in vniforme PROPORTION of Building:

So the HARMONY of HARTS of Two the GREATEST PRINCES in EVROPE, will Temper the Stonieſt and moſt Refractarie HEARTS All to IOY and IOYNE in ſo GLORIOVS and BLESSED A CONIVNCTION.

APELLES pourtraying ALEXANDERS Loue, FAIRE COMPASPE; as he drew the lineaments of her BEAVTIE, GRAVED in the ſame Proportion within his HART, the Loue of Her PERSON:

So PICTVRING and Preſenting to Our ſelues the EXCELLENT Bleſsings and Benefits which Redound to the CHRISTIAN VVorld by the Inter-Marriage of theſe IMPERIALL-PRINCES; wee ſhould *Religiouſly* HONOVR and AFFECTION their *Princely Vertues* in our Mindes; And GRAVE at Once in

the

the ſame MEASVRE within our HEARTS a *Reuerent Reſpect* and *Loue* towards their SACRED-ROYALL PERSONS.

The *Pine*, *Popler*, *Laurell*, and other Barren and Vnfruitfull TREES, were HONOVRED with the *Patronage* and *Protection* of GODS: The FIGGE, VINE, OLIVE, and other Fruitfull *Trees* REIECTED.

To ſhew thereby, as IVPITER anſwered MINERVA; That GODS and KINGS *Fauour* not *Men* for any Suppoſed *Merit* or *Good* in them: But in *Fauouring* them, Giue them all the *Merit* and *Eſteeme* they haue.

The *Athenians* called their *Greateſt God* MEMMACTON; The *Lacedemonians* theirs, MELCHION: The one ſignified *Good*, the other *Gracious*.

Whatſoeuer was of thoſe Faigned DEITIES;

All *Good Men* acknowledge one SOVERAIGNE GREAT POVVER to

Raigne on Earth; In whom both these *Blessed Attributes* of GOOD, of GRACIOVS, are Happily Met.

Let *Others* therefore TRIVMPH in the Ensignes of STATE and MAIESTY, *Others* in their GRANDVRES and HONORS, *Others* in stiled TITLES and DIGNITIES;

My HAPPINESSE SHALL BE,
Evermore to be Stiled,

SIRE,

Th' Humblest of Your

MAIESTIES

HVMBLE SERVANTS,

LVCIVS LAVINIVS.

THE WORLDS Auſpicious Vowes, FOR THE MOST ROYALL MARRIAGE OF THE IMPERIALL PRINCES CHARLES, Prince of ENGLAND: AND DONNA MARIA AVSTRIA INFANT of SPAINE.

IVngitur IGNIFERO Quoties Noua CYNTHIA Fratri,
Fertilior TELLVS, Vberiúſque MARE Eſt.
Tuque BEATA, Nouo FLORESCAS ANGLIA, FOETV,
Nam Noua SOLI-ANGLO, CYNTHIA Iuncta Venit.

WHen CYNTHIVS with his Siſter CYNTHIA Ioynes,
It Land and SEA'S Fertility diuines.
Flouriſh Then (Happy ENGLAND) now thy SVNNE
Meetes his New CYNTHIA in Coniunction.

Anglia in Hesperidvm Locus Est Pulcherrimus, Horto:
Angelvs Huic Seruat, Lilia, Mala, Rosas.

In the Orchard of the HESPERIDES a Part,
(And a delicious one) Thou ENGLAND art.
Where by thy ANGELL-Guardian for Thee,
LILLIES, POMGRANADS, ROSES guarded be.

Ampliùs Haùd Toto Diuisa Est Anglia Mvndo;
Hercvleo Faustò Iam Religata Freto est.

MEN shall no more THEE ENGLAND now diuide,
From all the WORLD, Since thou to SPAINE art tied.

Cælesti Phaebvm & Phoeben Qui Tollit ab Æthra,
Nil Mirum in Coelo, Quod Tueatur habet:
Irradiat Phaebe Avstriaca, & Sol Carolvs Anglis.
Fvlgidvs Ergo Vna est Anglia-Sola Polvs.

What in the HEAVEN were worth the looking on,
Were PHOEBE and hir Brother PHOEBVS gone?
And what is ENGLAND but a Place Diuine,
Where two Such STARS as Charles *and* Mary *Shine?*

Qvid

QVID PALMAS CHRISTVS? Quid SVRAM NOBILE VINCLVM?
Et QVID CAELESTIS CORDA REVINCIT AMOR?
PALMA, Fides REGVM Eſt, COR CHRISTVS, SVRAQVE Plebs Eſt;
TOT SOLVI Nequeunt VINCVLA: VINCTA Modis.

What meanes ioynd Hands by CHRIST, the Garter? And
The Word (Heauens LOVE doth HEARTS vnite) The Hand
Is Royall FAITH, the Heart is CHRIST aboue:
The Garter SYMBOLE of the Peoples Loue.
What Can DISSEVER, What Can ere DIVIDE,
So many Bonds and all ſo Surely tied?

D. D. F. I.

PVNICA MALA ROSIS Concordi FOEDERE Iungunt,
EN SVPERI, Quid Non FAEDERA Tanta Dabunt:
GRATVS ineſt illis SAPOR, ac ODOR Optimus, HISCE.
Sic ROSA MALA BEAT, Mutuò MALA ROSAS:
PVRPVREVS COLOR Eſt Vnus, MALISQVE ROSISQVE,
Sic VtriuſqueVNVS, CORDE TRIVMPHAT AMOR.

What

What BLESSINGS *may not this* FAIRE *knot beget?*
Where the POMGRANAD *and the* ROSE *are met?*
Th'one Rare Smels, Th'other a Taſtefulneſſe,
Delicious CROWNES; *So each doth other* BLESSE:
And as them Both one BEAVTIOVS *Purple Dies,*
So in one LOVE *both* HEARTS *doe Sympathize.*

I. B. D. NOBILIS FLOR.

NOXIA LVCTIFICIS Dum Frendent VVLTIBVS ASTRA,
Miſcentur TRAGICIS INFERIORA MALIS.
BLANDA Vbi FRVGIPAROS Attollunt SYDERA VVLTVS.
QVADRIFIDVS Quas Non Parturit ORBIS OPES?
CAROLVS ANGLIGENIS, Et IBERIS, Orta MARIA,
FAELICI IN FLVXV, Splendida REGNA BEANT;
Demiſſi E SVPERIS OPTATA LEVAMINA TERRIS,
DELICIAEQVE Hominum DELICIAEQVE DEVM.
VIVITE FLORENTES, FAELICIA Ducite FATA.
ÆTERNOSQVE ÆQVENT STAMINA VESTRA DIES:

O NEX-

O NEXVS FOELIX, VBI TERRA FIT ÆMVLA COELO.
AVSPICIISQVE ADSINT omnia FAVSTA BONIS.

CL. D. D. T.

When Frowning STARS in Curſt Coniunction meet,
The whole World ſuffers Miſchifes infinite;
But when they Smiling ioyne, how doe They bleſſe
The World with an Abundant Fruitfulneſſe?
From SPAINE Extracted MARIE, CHARLES *from Hence,*
Make HAPPY REALMES with their bleſt INFLVENCE.
Such POWER, ſuch VERTVE, ſheds this Heauenly BIRTH,
The Ioy of GODS, And the DELIGHT of Earth.
For euer FLOVRISH, Flouriſh HAPPILY,
And SPIN your Liues into ETERNITIE.
Thrice HAPPY VNION, which makes EARTH a HEAVEN,
And all BLISSE with our WISHES meet SO euen.

EN Noua se Rvtili Tollit Coma Pvnica Floris,
Luxuriatque Opibus Flora Decora Nouis.
Pvrpvreo Passim Tellvs Splendore Coruscat,
Et Decor Et Species Floribvs omnis Adest.
Spirat Odoratus Zephyris Ridentibvs Aër,
Mulcet Et Elysias Aura Beata Rosas:
O Nimium Foelix Geminorvm Gratia Florvm?
Coelestes Terris Quæ Modò Fundit Opes.

G. Fiammeta Nobilis Mediolanensis.

See the glad ROSE proud of her PVNICK-DIE,
And FLORAS Lap New Blessings beautifie.
Th'earth GLISTERS deckt in a new PVRPLE-DRESSE,
On euery Flowre sits GRACE and LOVELINESSE.
Th'ODOROVS AYRE with Smiling ZEPHYRES throwes
His Balmy Breathings on th'ELIZIAN ROSE.
O euer Blessed Grace of Coupled Flowres,
That HEAVENLY BLESSINGS on the Earth so poures.

QVAE

QVAE Noua ſe Pandunt GEMINAE PRIMORDIA LVCIS,
Obliquat THAMESIS Quà Sinuoſus AQVAS?
AVDIO, MAGNANIMIS ORIENS SOL VNICVS ANGLIS
CAROLE, Diſpergis FLAMMEVS ORE DIEM?
AVDIO, CAESAREIS ORIVNDA MARIA MONARCHIS,
(Quà per FRVGIFEROS Currit IBERVS AGROS)
Exerit AVRATOS Tanquàm Noua CYNTHIA VVLTVS,
Et ſua LVMINIBVS IVNGIT Amica TVIS.
Omnes Mirantur RADIOS in SOLE RECENTI
Quales Non Medio PHAEBVS in AXE Daret?
Miranturque NOVAE Cœleſti in FRONTE DIANAE,
LVMINA, Queis Cedat LVNA Coacta FACES:
TANTAM Diffundent Si VESTRA EXORDIA LVCEM?
Vt Sileat TITAN, Et Semiforme IVBAR?
Quantum MAIOR Erit, TIBI Quandò Acceſſerit ÆTAS?
Fortior, HAEC PLENO Proferet ORBE DIEM.

M.D.V.N.G.

What New LIGHT yonder Breakes, where with her Waues
The winding THAMES her Flowry Border Laues?
CHARLES, *ENGLANDS Riſing-SVNNE, I ſee thy Bright*
Aſpect alone 'tis makes the Place ſo LIGHT.

And loe the MAIDEN Sprung from Many a CROWNE,
Where the IBERIAN Springs Rich Fields doe Drowne;
Like a New CYNTHIA, from her Browes DIVINE
Dispreds Her GOLDEN RAIES to meet with Thine.
ALL MEN Admire to see the NORTH Outshine
The SVNNE at his Meridians Fullest Line,
No lesse Then to behold This (DIAN) shed
Beames, That (for shame) makes TH'OTHER hide her HEAD.
But if this GLORIOVS Dawning haue the Might
To Dim both SVNNE And MOONE with GREATER Light,
What may we of your RIPER YEERES Diuine?
When Both ALIKE shall in your Full ORBS Shine?

VERSES IN Spanish and English FOR THE HAPPINES *OF THE SAID* PRINCELIE-ROYALL MARRIAGE.

LYSSES Y Purpurea ROSA.
HARPA, Furioſos LEONES.
HEROYCOS NOBLES BLASONES.
De YNLATERRA Dichoſa
Oy la haçen MASFAMOSA.
(Y Ella lo Confieſſa Vfana)
Por que ſu ROSA Loçana.
Cobra MAS Suaue OLOR.
MAS encendido Color
Con la ROSA CASTELLANA.

THe FLOWRE-DELYCE, the Purple ROSE,
The HARP (the QVEENE of Harmony)
With Fierceſt LYONS guarding thoſe,
Are Happy ENGLANDS Armorie.
And Now by Them SHEE'S honour'd more,
(And doth the bleſſing glad avow)
Becauſe Her ROSE though ſweet before,
Receiues a greater ſweetneſſe now,
And Faireſt Luſter, ſince with this,
The ROSE of CASTILE coupled is.

Deſpide Accentos ſuaues.
El HARPA Dulce Inſtrumento.
Y EN MEDIO De Su ELEMENTO.
Suſpende el Buelo A Las AVES
MAS Si la cauſa no SABES
De Tan DVLCE ſon BRITANIA,
Preguntalo A La GERMANIA?
La Qual Te RESPONDE, ya:
Que Porque en LA HARPA eſta.
VNA Cuerda De ALEMANIA.

The HARPE to euery Eare conuaies
A Harmony of ſuch Delight,
As rapt into attention ſtaies
Eu'n the wingd Singers in their Flight.
But BRITAINE, if thou doſt not know
Nor haſt as yet the Reaſon found;
Aske GERMANY, She'll tell thee how
Thy HARPE hath gaind ſo ſweet a ſound;
For AVSTRIA ſtrings it, and from thence
The Voyce derives its Excellence.

MIRO Las ANGLICAS LYSSES.
Que IVNTAS Con la ESPANOLA
Campean Con ella SOLA.
En Los Remotos Payſſes:
Muy Iuſto Sera Que AVISES
FAMA, Y El MVNDO de eſtos bienes,
Comienca, en que Te Detienes?
Pero Tan bien MIRA agora.
Que no las hurte el AVRORA
Para CORONAR Sus Syenes.

The FLOWRE-DELYCES too I see,
Matcht with the Faireſt Flowre of SPAINE:
Moſt faire, becauſe no Flowre but She
Could die thoſe Flowres in Such a Graine.
Fame take thy TRVMPE and ſpread thy wing
To Regions hence remoued Farre;
Theſe bleſt Newes through the World may ring;
But in thy Ayrie Flight, beware
Thou Guard theſe Flowres well, leſt the Morne
Steale Them hir owne Browes to adorne.

The AVTHORS Dedication to *Count Gondomar.*

TO THE FLOWER OF THE WEST,

The Delight of SPAINE,
The Life of WIT,
The Light of WISDOME,
Mercury of ELOQVENCE,
Glory of the GOWNE,
PHŒBVS in Court,
NESTOR in Councell,
Christian NVMA,
Principall Ornament of his Time,

LORD DIEGO *Sarmiento De Acuña,*

Most Honorable Earle of

GONDOMAR:

GOVERNOVR OF
Menroyo and *Pennaroyo*,

Of the MOST HONORABLE Order of
CALATRAVA:

Counsellor of STATE:

One of the KINGS Treasurers:

Embassador for his CATHOLIKE
MAIESTIE, to his ROYALL
MAIESTIE of ENGLAND.

REGENT of the Towne and Castle of
BAYON:

PRESIDENT of the Bishopricke of TVID in
GALICIA:

Chiefe TREASVRER of the MOST NOBLE
Order of ALCANTARA:

One of the foure Iudges of the Sacred
PRIVILEDGES:

PRONOTARY of the Kingdomes of TOLEDO,
LEON and GALICIA,

And PRINCIPALITIE of ASTVRES.

AND

Lord High Steward

Of the Most Puissant,

PHILIP

THE FOVRTH,

KING

Of All the

SPAINES,

And of the

INDIES.

WHAT *Attracting Pleasing* Beauties *are in Fragrant-smelling* VIOLETS, *Sense-delighting* Sweetnesse *in Odoriferous* LILIES, *Glorious* Purple-lustre *in Flourishing* HYACINTHS,

and what Rich Graces *elſe are* Impearled *in other* Amiable, Delightſome FLOWERS; *All theſe* Gorgious *Flowrie-Luſtres, and* Delicious Glories, NATVRE *hath more Amiably* Pencilled *and* Pictured *in the* ROSES *Purple-pleaſing* Scarlet.

The Vertues *and* Influences Diſperſed *in* STARS, *are ioyntly all* Vnited *in the* SVNNE; *The* Glory *of* TREES *in the Comely Tall* CEDAR; Beautie *of Faire* BIRDS, *in the* ARABIAN PHŒNIX: *The* Value *and* Eſtimation *of* IEWELS, *in the pretiouſneſſe of* GOLD: *And what* Beauties, Graces, *and* Perfections, NATVRE *hath* Diſtributed *in other* Daintieſt *and* Delicious Fruits, *All theſe more happily are to be found in the* Beautious *and* Choice POMGRANAT.

And what Graces, Ornaments,

Gifts,

Gifts, Endowments, *are Seuered and* Singled *in* Particular Men, *Theſe* (Moſt Excellent Lord DIDACVS) *not as* Sparkling Glittering Rayes, *but as Moſt* Splendent Bright Sunnes, *with Fulneſſe of* Light, *doe ioyntly all of them moſt Glorioufly* Shine *in* YOV.

The Smiling CARNATION-ROSE *Inuites with his Purple-pleaſing* Amiableneſſe, *Delights with moſt Odoriferous* Fragrancie, *Attracts with* Delicious Beautie.

The Kingly POMGRANAT *Maieſtique Shines in* Crowne Royaltie, *Delights with Gayitie of* Luſtre, *Contents with pleaſing* Varietie, *Refreſheth with* Nectarine Taſte, *and Eminently Excels in Admirable* Cordiall Power *of Curing.*

This Royall Fruit *exceeds not in*

Greater number of pretious CORDIALL *Graines, then Great* DIDACVS NOBLE BREST *Plentifully Abounds in all* HONORABLE Vertues.

The Gallant Purple-pleasing ROSE *cannot Number more* Graces *and* Beauties, *then are the Admired* Great-Gifts *and* Endowments *of* YOVR Diuine Minde.

The Rare Graces, Gifts *and* Vertues *of this most Beautifull-*Delightsome Flower, *of this most* Cordiall-Medicinall Fruit, *both the* One, *and the* Other, *You most happily* POSSESSE *and Enioy them All.*

You Allect *and* Attract, *You* Please *and* Content, *You* Cure *and* Comfort.

To You therefore This ENGLISH-SPANISH-POMGRANAT, *in Heart and*

and AFFECTION *an* ENGLISH-SPANIARD: *To You* MOST NOBLE LORD, *a* SPANISH-ENGLISH-MAN, *This Delicious* SPANISH-ENGLISH-ROSE,

AS

SACRED,

FORTVNATE,

AND

AVSPICIOVS,

I

VOW,

OFFER,

CONSECRATE,

And deuoutly affix at the Altar of Your

GLORY

And

GREATNES,

The Eternall Honourer of your

DIVINE VERTVES,

Michael du Val.

A DISSERTATION
ON THE
SPIRIT, POWER, AND GLORY
OF THE
LORD JESUS CHRIST,
AS
SAVIOUR,
FOUNDATION,
AND
MEDIATOR;
TO
WHICH ARE ADDED,
OBSERVATIONS
ON THE
DIVINE ATTRIBUTES.

THE Spanish-English ROSE: Or The English-Spanish POMGRANET.

THat which the ROMANE Embaſſadors once graue-ly anſwered to *Ptolomey* King of Ægypt, enqui-ring of them the ſtate of Rome: *That at Rome The Gods were honoured; Magi-ſtrates reuerenced; The Good rewarded; The Bad puniſhed:* The like anſwere (in my iudgement) may be rightly giuen to him,

who ſhall make enquiry concerning the RENOVVNED EMPIRE of the *Kingdome* of ENGLAND; That there reigneth a moſt *puiſſant Royall King*; a moſt *Excellent* PRINCE; a *Graue Senate*; a *Glorious* Nobility; a *Rich* Comminaltie; the *Muſes* Honoured; Lawes *Maintained*; *Magiſtrates obeyed*, and the whole Realme vniuerſally bleſt with *Tranquillitie*, *Safetie*, and *Proſperitie*.

GLORIOVS GREAT CEDAR of LIBANVS, planted by the Hand of GOD, on the moſt Eminent HEIGHT of the *Mount* of *Honour*,

SPREAD FORTH THY BRANCHES,
GROVV VP
AND FLOVRISH.

Vnder whoſe *pleaſant* and *delightſome Shadow*, the *Birds* of the Aire, and the *Beaſts* of the Earth, doe finde moſt *comfortable* and *ſweet* refreſhing.

O SALOMON of KINGS, *Delight* of Princes: YOV it is that haue giuen your Subiects theſe quiet times; YOV it is that haue cauſed theſe Ioyfull Daies to ſhine vpon vs, and with the *Splendent* Beames of *Bleſſed Peace*, doe *irradiate* all things.

Vnder whoſe *Fortunate* proſperous Gouernment, the Temple of Peacefull *Ianus* hath beene alwaies ſhut: So that your Princely *Court* may be worthily

worthily ſtiled; *The Temple* of *Peace*; your *Happy* Kingdome, *The Sacred habitation* of *Concord.*

How *Propitious* is GOD, how *Fauourable* the Almighty vnto You? who as a moſt *Auſpicious Starre*, haue in theſe deſolate and diſtracted *times*, ſhined from *Heauen* cheerefully on the declining *World.* And with the bright raies of Your

Prouidence,
Prudence,
Moderation, and
Goodneſſe,

Haue happily diſperſed and diuerted all the maleuolent *Aſpects* of diſaſtrous *Stars*, all the power and malice of malignant *Fate*, which did lately threaten *Ruine* and *Deſtruction* to all *Europe.*

Inſomuch that not onely Your owne

People,
Kingdomes, and
Empire, in the
Abundance of their *Ioy*;

But the whole *Extent* and large Circumference of *Europe* doe iointly aſcribe vnto You

The Bleſſed *Attributes,*
Of
Moſt *Great,*
Moſt *Royall,*
Moſt *Peaceable Monarch*;

And *adoring* from a farre, the renowned *Fame* of your *ſacred Vertues*, doe all at once, with *Solemne* and ioyfull *Acclamations* ſalute You, The *Father* of your *Countrey*, the *King* of *Peace*, the *Preſeruer* of *Mankinde*.

There haue beene *Princes* in former *times*, who to enlarge the *bounds* of their owne *Empires*, haue with the *Tumults* and *Furies* of Warre, diſturbed and *Diſordered* all *Things*.

But this *Pious Prince*, preſenteth the *World* from Heauen, with the *Oliue-branch* of *Peace*; that ſo by his *Endeuours*, all *Men* may *Peaceably* liue and conuerſe together with *Happineſſe* and Honour.

Other *Monarcks* doe ſometimes embrace *Peace*, the better to aduance their deſignes for *Warre*:

Pſal.147. But this iuſt King hath propounded to himſelfe Peace, the happy end of all his Actions.

Others doe *ambitiouſly* imploy their *Royall Authorities*, for the ſubduing & inuaſſelling of their *Neighbour-Princes.*

But this *Religious Prince* doth not perſwade himſelfe, that *Kingdomes* can be *firme* and ſurely *eſtabliſhed*, which are not fortified and ſtrengthened with the *Amities* and *Alliances* of forreigne *Princes.*

Other

Other Princes, whiles they make *Warre*, vnsatiably thirsting after other *Scepters* abroad, doe oftentimes lose their *owne* at home:

But this *Fortunate Prince*, through his high
Wisdome,
Prouidence, and
Councels of *Peace*,
Beyond the *Bounds* of the *Sea*, and the Circle of the *Sunne*, doth *most* happily enlarge his *Empire*.

Most Diuinely *Plato*. *In lib. Phedro.*

Then *Kingdomes* and *Common-wealths* are most blessed, when *wise Kings* reigne ouer them: For *Wisdome* is the *Soueraigne Worker* of all things. *Wisd. chap. 8. vers. 5. chap. 6.*

Those therefore who are the *Authors* of *Peace*, are iustly *acknowledged* and esteemed, the *onely Wise*, the onely *Valiant Princes*, the onely *Preseruers* of *Humane Society*.

For, what is more contrary to the *Wisdome* of a *Prince*, than *Warre*, *Debate*, *Dissention*? what farther from *Humanity* than to destroy *Man*? what more proper to the *father* of a *Countrey*, To the *Protectour* of *Mankinde*, than to preserue *Man*?

Therefore, to establish *Kingdomes* in *Peace*; to gouerne his *Subiects* in *Peace* at home; to *Blesse* his Neighbors with *Peace* abroad; and to auoyd

all *occaſions of warre*, are the truly *Royall* Parts and *Offices*.

Of a *Glorious*,
Of a *Great*,
Of a *Fortunate Prince*.

And though all men *ſufficiently* know, That this *great King*, as exactly vnderſtands

The *Myſteries* of *Warre*,
As the *Counſels* of *Peace*;

And hath offered as well at the Altars of *Mars*, as in the Temple of *Minerua*: yet all *Good men* doe rather wiſh to enioy him a peaceable *Numa*, than a warlike *Romulus*; rather a royall *Salomon*, Inueſted in the *Pure white* Robe of *Peace*, than a triumphant *Dauid* Imbrued in Blood.

It is a high praiſe to be a *good Man*; But that of a *good King*, is a diuine *Commendation*.

Let *Princes* therefore deſirous to liue with *Praiſe*, and reigne with *Glorie*, reflect vpon this *Monarch*,

Of that Excellent
Moderation,
Wiſdome, and
Gouernment,

As in the flouriſhing *Engliſh Monarchie*, neuer any ſuch reigned before him; and out of it, in all *Nations* and *Kingdomes*, few like vnto him euer to be *found*, as farre *Excelling* in all *Diuine Endowments* and

and *Graces*, other *Kings*; as Kings in *Dignity* exceed other *Men*: And as much *Beloued* and *Reuerenced* of all his loyall Subiects, as *gods* among the *Gentiles*.

Happy therefore is the *Monarchie* of Great *Brittany* which (by the *Prouidence* of *God*) hath obtained such a *King*. Then whom

A *Greater*
or more *Glorious*

Hath not beene knowne, either in *Ours* or former *Ages*.

Of that admired *Wisdome*,
That hee is deseruedly esteemed capable of *infinite Scepters*.

Of that Affluent and Opulent *felicitie* of *Spirit*,
That he is able to instruct, euen the *best Learned*.

Of that excellent *Affabilitie* of Nature,
That with *Titus Cæsar*, he sends no man discontented from him.

Of that *Royall Greatnesse*,
That all good *Men* sue for his *fauour*.

Of that *Princely Liberalitie*,
That he opens his *Bountifull hand* to all *Men*.

Of that *Kingly Magnificence*,
That he esteems that to be most his *Owne*, which he giues to *Others*.

Of

Of that *Singular Integritie*,
That euery *Man* may both *hope* and *haue* of him the reward of his *Merits*.

Of that *great Equity*,
That no *man* dares make an vniuſt ſute vnto *Him*; in a *iuſt*, *None* is *repulſed*.

Of that *incorrupt Iuſtice*,
That the glorious Praiſe of the *Roman Conſull* may be rightly *giuen* him; that it is harder for *him* to decline from *doing Iuſtice*, than for the *Sunne* to runne irregular in his *Circle*.

Of that *inuincible Power*,
That no *man* hath the *Courage*.

Of that *Incomparable Goodneſſe*,
That no *man* hath the *Will* to profeſſe himſelfe an *enemy* vnto him.

Wherefore, this moſt *Excellent* PRINCE thus
Glorified with theſe *Eminent Graces*,
Inueſted with theſe *Royall Honours*,
Adorned with theſe diuine *Vertues*,
Is euery way Moſt worthy, to whom the *World* ſhould wiſh, and on whom the *Heauens* beſtow the *Higheſt felicitie* that Humane *condition* may attaine vnto.

And for that the *Prudent Swaying* of a *Scepter* hath been alwayes eſteemed
More *Great*,
More *Glorious*, Than

Than the fortunate *acquiring* thereof: therefore this Most *Excellent* PRINCE, doth not employ these *Diuine Gifts* and *Graces* of *God*, so much to his *Particular* ends, and the *encrease* of his owne *Greatnesse*, as he doth with a Constant purpose and vnwearied *Resolution* referre them all to the *Honour*, *Glorie*, *Profit* and *Dignitie* of his *Kingdomes*.

Wherefore he doth not onely at *home*, and within his owne *Dominions*, Cherish, *Preserue* and maintaine *Happy Peace*, the *Darling* of Heauen, *Delight* of Earth; but doth also with a most *Princely Care* and *Affection* endeuour to *deriue* from thence, into all *Parts* of the *World*, the most Excellent and *Acceptable* Fruits thereof.

For his MOST SACRED MAIESTIE knoweth well, That *He* is not borne onely for *Himselfe*, and his owne people; but for the *vniuersall Good* of all Nations.

That the *whole world* is his Countrey.

That he is a *Citizen* thereof.

And that Therefore it *importeth* him, as a most *Eminent Member* of that *Body*, to take care and prouide for the safety and *Preseruation* of the *Whole*.

Grauely and learnedly *Seneca*, *Cons. ad Polyb.*

In the *Princes* watchings, all his *Subiects* Sleepe; In his *Labors*, they *Rest*; In his *Paines*, their *Plea-*

 sures;

ſures; In his *Negotiations*, their *Vacations*; haue their *Safety* and *Aſſurance*.

All *Pious Princes*, haue theſe *Conſiderations* deeply imprinted in their *Mindes* and affections.

That one *Soule* is of more value than a thouſand *Worlds*.

That *Warres*, are the *Scourge* of God.

That their *Euents* are doubtfull.

That they are neuer to be *vndertaken*, when they may be wiſely *preuented*.

That *Innocent Bloud*, cries to *Heauen* for vengeance.

Eccleſ. cap. 12. That we muſt render to GOD, a ſtrict account of all our *Actions*.

Sap. ca. 6. v. 4. 8. That *Seuere Iudgement* threatens high *Places*.

Seeing therefore, That the *Greateſt Happineſſe* of Great *Kings* and *Princes*, is, to make *Happie* their *Subiects*: And that *Happineſſe* on *Earth* is eſteemed *greateſt*, which commeth neereſt vnto that in *Heauen*, conſiſting onely in the *eternity* of *Bleſſed Peace*.

Of neceſſitie then, Thoſe *Princes* muſt be deemed *moſt Bleſſed*, who doe chiefely direct their *Royall Cares* and *Endeuors*, to *propagate* farre and neere a *Thing* ſo *Diuine*, ſo *Acceptable* to GOD and *Man*, as *Peace*.

In this one thing a *Kingdome* is like vnto a *Shippe*,

Shippe, namely, That as a *Ship* is Destined to the *Sea*, to vndergoe diuersity of *Chances* and *Fortunes*: *Sometimes* to bee ouerwhelmed with *Waues*; *Sometimes* to bee dashed against *Rocks*; *Sometimes* to bee swallowed vp with *Shipwracke*, And alwaies exposed to *Perils* and *Precipices*:

So a *Kingdome* is composed of *Men* of diuers *Humors*, *Affections*, and *Dispositions*: Whereof, *Some* doe burne in *Hatred*, *Some* are busied in seditious *Practises*, *Some* are distracted with *Factions*, *Some* transported with *Dissentions*, *Some* carried headlong with *Fury*, And *Some* with rebellious *Tumults* Confound all things.

But as those are the *Most expert Pilots*, which doe not onely direct skilfully their *Course* in a *Calme Sea*, a *Cleere Skie*, and a *Fauourable Winde*, But who also doe circumspectly prepare their *Sailes* and other *Tacklings*, against all *Stormes*, *Tempests*, and *Encounters* of *Foule-weather*:

So those *Princes* of all others are esteemed the *Wisest*, who doe not onely establish their *Kingdomes* in *Peace* for the Present Time, but doe also by their *Wise Ordinances*, and *Peaceable Counsels*, fortifie and defend the same against all *Force* of *Fate*, all fury of *Warre* for the *Time* to come.

And as we *doe* not more reuerence and adore GOD, the *Supreme Ruler* of all things, in the

ſtupendious *Frame* of this *World*, then in the wiſe *Conduct* and *Gouernment* thereof: So doe we not more highly *Admire* great *Kings* and *Princes* in the Compaſſing and Compoſing their *Kingdomes* and *Empires*; Then wee doe in their prudent *Adminiſtration* and Preſeruation of them in *Peace*.

Then which, As the *Glory* of *Africk*, Saint *Auſtine*, excellently ſpeaketh: *Nothing* more delightfull to be heard; *Nothing* more profitable to be deſired; *Nothing* more happy to be enioyed.

It is a *Generall* receiued *Opinion* amongſt *Phyſitians*, That in the Cure of *Dangerous* and violent Diſeaſes, *Reſt* is of all other things *moſt helpefull* to the *Patient*: Euen ſo for the Curing of thoſe *Bleeding Woumds*, which haue a good while ſince ſeized vpon, and are now mortally *Infixed* in the *Bowels* and *vitall parts* of *Chriſtendome*; The ſole and ſouereigne *Remedy* that can be preſcribed, is *Peace*: *In which* onely, *Life*, *Liberty*, *Dignity*, *Security*, *Felicity*, *Arts*, *Laurels*, *Learning*: Things *Ciuill*, *Politique*, *Diuine*, *Humane*, ALL, are contained.

And becauſe it is an Euident and Aſſured *Token* of a *Royall* and Diuine *Minde*, To deſire to make All men *Happie*; And by *Well-doing* to imitate that *Soueraigne Power*, who openeth the

Boſome

Bosome of his *Bounty* and *Goodnesse* to all *Creatures:*

Therefore, This GREAT and ROYALL KING, borne to *Immortall Glory* in *Earth* and *Heauen*; And as it were sent from *Thence* to blesse this *World* with the *Happinesse* of *Peace*, Religiously entertaining into his *Royall Thoughts*, that *Pious* Aduertisement of Saint *Austine*; That it is a *Principall Duty* of *Christian Kings*, To prouide in their times for the *Peace* and *Tranquillity* of their *Mother* the *Church*:

And *beholding* the dismembred and dis-joynted *Bodie* of *Christendome*, and the *Miserable* estate thereof, *Deformed* with wounds, *Defiled* with Blood, *Dissipated* with dissentions; And by *violence* almost remooued from her *Center*;

In pious COMMISERATION of so great CALAMITY and DESOLATION, conferres all his *Princely* Endeuours, *vndergoes* most *Royall* and *Magnificent* Expences, directs his *Sacred Counsells*; to the *end*, That the flames of *Dissention* being euery where extinguished, *preserued*, *restored*, and *re-established Peace*, hauing at last gotten the *victory* of *Warre* and *Blood*, may *gloriously triumph* in all *Places*.

Which Peace, as it is the *Knot* and strongest *Bond* of all *Humane Societie*: So the same hath

beene euer held to be moſt firmely and inuiolably *Cemented* and Aſſured, by the *Royall Affinities* and *Alliances* of *Kings* and *Princes*, which doe vſually bring with them innumerable *Helps*, *Commodities* and *Honours*.

And although diuers other *Great* and *Glorious Matches* haue beene propounded to the *Scepter* of ENGLAND: Yet the *Royall* Affinitie of the CROVVNE of SPAINE is of all others eſteemed the DIVINEST *Meane*, and as it were the CORNER STONE, happily conjoyning in one *All things* neceſſarie for the *Reſtauration* of the *Glory* of *Chriſtendome*, and the *Propagation* of *Peace* and *Proſperity* through all the bounds of *Europe*.

That by this meanes the *Spaniſh*, *French* and *Engliſh* SCEPTERS, the Moſt *Potent* and Moſt *Flouriſhing Kingdomes* of all *Europe*, like *Salomons triple-Cord*, may as it were with a *Herculean Knot*, be indiſſolubly ioyned together.

Vpon theſe FIXED POLES the *Spheare* of the *World* doth reſt: from this *Inuincible* and *Sacred* TRINITY will ariſe Moſt *Bleſſed Vnity* in *Earth*.

SCEPTERS: MONARCHY of SPAINE: *Great* and *Glorious*, *Fortunate* and *Flouriſhing*, haue the Moſt *Excellent* and inuincible *Piety* and *Potencie*

Potencie of your *Great Kings* made you: But your *Continuance* and *Perpetuity*, yee haue wholly receiued from the *Most Liberall* fauour and *Bounty* of GOD Almighty.

The *Lyons* and *Castles*, your *Royall* and Victorious *Armes*, the Eternall *Trophes* and *Monuments* of your *Valour* and *Honour*, *Gloriously* triumphing in both *Hemisphères*, doe proclaime to the *World*, your *Courage* and *Magnanimity*, *Inuincible* and *Preualent* against all *Force* of *Fate* and *Violence* of Aduerse *Fortune*.

And those *Redolent* and Beautifull *Lillies* of the *French Scepter*; Those Celestiall *Golden-Flowers*, doe they not within the Compasse of their delightsome *Shadow*, fragrant *Odour*, sure *Defence*, and plentifull fruit of *Friendship*, Afford more *Dignity*, *Honour* and *Assistance*, than perhaps are againe to be found in the residue of the *Most Excellent Alliances* of all *Europe*?

So that the *Royall Affinities* of these two *Glorious* SCEPTERS of *Spaine* and *France*, in Eminencie of *Fortune*, Greatnesse of *Power*, Celebrity of *Glory*, and *Royalty* of *Blood*, do farre exceed all other *Alliances* whatsoeuer.

Vnto the *Glorious* Amplexure of this *Royall Alliance* with the *Scepter* of SPAINE, how many Most Noble *Ornaments* of *Glory*, *Greatnesse*, *Honour*

nour and *Dignity*, doe allure and inuite?

For what bleſſing from *Nature*, or *Vertue*, or *Fortune* can be expected or imagined, which this *Mighty King* hath not moſt abundantly attained? Than whom there reignes not in the *World* a *Monarch* more *Great*, or *Glorious*, either in *Maieſty* or *Felicity*, or in *Birth* and *Blood*, or in *Friendſhips* and dependencies, or in *Kingdomes* and *Empires*, or in *Power* and *Riches*, or in *Armes* and Men, or in excellent *Lawes* and *Ordinances*, or in Endowments of *Body*, or *Ornaments* of Mind; whoſe *Royall* Progenitours, after many *Glorious Enterpriſes* atchieued, and *Innumerable* and memorable *Victories* obtained againſt the *Impure Spawne* of misbeleeuing *Saracens*, the ſworne Enemies of the *Name* of *Chriſt*, and other their Moſt Glorious *Seruices* and *Merits* towards *Chriſtendome*, haue worthily deſerued to be Moſt happily honoured with the *Sacred* and *Religious* Title of CATHOLIQVE.

In whoſe Royall SCEPTERS both the Maieſty of *Kings* Commanding Men, and *Piety* of *Kings* obeying GOD, hath *Glorioufly* alwayes ſhined.

From this One *Golden Root*, how many Moſt Noble *Branches* of *Kindreds* and *Alliances* doe ariſe? How many *Honourable Stemmes* doe ſpring forth

and

and Spread themselues *Abroad* in a multiplied & *Combined* Connexion of *Friendship*? For what *Countrey*, what *Nation*, what *Prouince*, what *Greater* and *Glorious Family* is there in *Europe*? which is not some way allied to this *Royall* and Renowned *Scepter*?

Shall I begin with the *Glory* and *Greatnesse* of the Most *Renowned* and Most *Illustrious House* of *Austria*, the Most fruitfull *Family* of *Kings* and *Emperors*? from the *Imperiall Spread-Eagle*, looking both waies into the *East* and *West*, and Conioyning together in *Affinity* and *Consanguinity* All the *Kings* and *Princes* Reigning from the *Meridian* to the *Ocean*; And which with her lofty *Flight*, hath soared vp to so high a *Pitch* of *Honor*, that shee discernes and numbers from aloft, twelue *Most* Potent *Emperors*, extracted out of this *Most Glorious Familie*. *Rodul.1. Alberti. Fred.pul. Albert.2. Fred.2. Max.1. Carol.5. Ferd. Max.2. Rodul.2. Matth. Ferd. Eliaf. Reuf. in Genalog.*

Behold how this *Kingly Eagle* openeth and spreadeth abroad her *Royall Wings*, to entertaine and protect vnder them, and within the *Bosome* of her *Loue*, All her *Allies*, *Friends*, and *Confederates*.

But this *Imperiall Eagle* is taken with the Sweet sauour of the *Fragrant Lillies* of *France*: And how sweet *Nuptiall Kisses* doe these *Lillies* imprint on the *Lions* of *Castile*? And with how

Mutuall and Reciprocall Chaſte Amplexures, do theſe *Royall Princes* of the *Scepters* of *Spaine* and *France*, Affectionately embrace one Another? How doe theſe Moſt pure *White-Lillies*, theſe *Celeſtiall-Flowers*, pregnant of *Honour* and *Loue*, Cheerfully ſpring and raiſe vp their Heads? breathing forth ſweet *Odors* of *Life*, and perfuming *Heauen* and *Earth* with their Delicious *Fragrancy*.

Which Moſt Glorious and Renowned *Armes*, deſcended from *Heauen*, the Eternall *Trophies* and *Monuments* of the *Name* and *Fame* of the *French Nation*, Amplie deriued into ſo many branches of Moſt inuincible *Kings*, Shining like reſplendent *Lights* in the firmament of the *Church*, haue reflected Moſt *Glorious Brightneſſe* vpon the *World*; And by their *Princely Pietie*, *Faith*, *Zeale*, and other Excellent *Deſerts* towards the *Church*, For the encreaſing of their Eternall *Glory* in *Heauen*, and *perpetuating* their Euer-liuing *Fame* on *Earth*, haue Happily purchaſed the Moſt Diuine *Title* of MOST CHRISTIAN.

Next vnto theſe, deſeruedly ſucceedeth *Sigiſmond* the Third; The *Moſt Inuincible & Moſt Potent King* of *Poland*, Brother in Law to our now *Emperor Ferdinand Auguſtus*, by the Mariage of his *Siſter*; who being before famous for many *Notable*

table Victories gotten of the professed Enemie of *Christendome*, is now lately to the immortall *Honour* of his *Name* and *Nation*, made *Glorious* by another *Memorable* and *Incomparable Victorie* obtained by Him, to the *Ioy* of *Heauen* and Earth, against the *Ottoman* Ambition.

In this *Royall* Ranke of *Honor*, Next place belongeth to *Denmarkes* Inuincible *Monarch*, Both in *Name* and *Nature Christian*, the Fourth; for his Inuincible *Valour* and *Courage* of Minde, and other his Great and *Royall Vertues* euery where Most Renowned; Vnited to this *Royall House* both by *Christiana* his Grandmother, *Wife* of *Philip*, Brother of the most Famous and Happy *Alphonsus* the Tenth *King*, both Sonnes of *Ferdinand* surnamed *Potent*, *King* of *Leon* and *Castile*, And also by *Isabella*, Sister to the most Inuincible *Emperor*, *Charles* the Fifth, and Wife to *Christerne* the Second *King* of *Denmarke* his Grandfather.

Adde vnto these the late famous *Cosmus*, great *Duke* of *Tuscany*, the Greatest *Honour* and *Ornament* of flourishing *Italy*, triumphing in the *Glory* of his *Coniunction* in Blood with the *House* of AVSTRIA, being Brother by Marriage vnto *Philip* the third of Renowned *Memory*, The most mighty *Monarch* of *Spaine* and the *Indies*.

Next to theſe Great *Princes* in this *Royall Theater* of *Honour* is placed that *Sonne* of MARS, the Moſt Excellent *Charles Emmanuell Duke* of *Savoy*, Bleſſed with a moſt flouriſhing and fruitfull *Iſſue*, by the *Infanta Catherina Royall Daughter* to *Philip* the ſecond *Great King* of *Spaine*.

Vnto all theſe, in *Honour* of *Her*, adioyne the *Infanta Iſabella Clara Eugenia*, a *Princeſſe* of immortall fame, who now happily Ruleth in the *Lowe Countries*; Whoſe Excellencie of *Spirit*, *Prudence*, feruent *Piety* to God, Rare *Fame* of immaculate *Honour* and *Chaſtity*, Singular Affection to *Chaſt*-deuoted *Virgins*, and other her *Princely Royall Vertues*, Nobly conſorting with her *High Deſcent* of Blood, and *Eminencie* of *Fortune*, haue not onely *Spaine* and the whole *Belgicke Prouinces*, But alſo the *Vniuerſall World*, the Ample and *Glorious Theater* of her Happy *Praiſes*.

So that this *Combination* and *Coniunction* of *Royall* blood of the SCEPTER of ENGLAND, with that of *Spaine*, Abounding with ſo many glorious *Alliances* and *Affinities* is rightly eſteemed, The onely *Sureſt*, and *Speedieſt* Meanes to *Reduce*, *Renue* and *Re-eſtabliſh Peace* throughout all *Chriſtendome*.

For what is there in any *Princely Kindred*, *Great* and *Illuſtrious*, *Happy* and *Glorious*, *Noble* and *Maagnifi-*

Magnificent, *Honourable* or *Profitable*, to be wished or hoped for, but this *Royall* MARRIAGE plentifully affordeth?

For in the Choice and *Treatie* of *Princes Marriages*, Prudent and Aduised *Kings* by the Rules of *Policie*, doe *Principally* Respect these things.

Nobilitie of *Bloud*, and *Splendor* of *Familie*,
Coniunction of *Affinities*,
Beautie of a faire *Spouse*,
Greatnesse of the *Portion*,
Supports of *State* and *Power*,
Auxiliarie Assistances,
And the *Nation*.

But how Happily do all these Concurre together in this

ONE ROYALL MARRIAGE?

Is it *Royaltie* of *Blood* we seeke for?

Why, *She* is Extracted and lineally Descended from innumerable the Greatest *Kings* and *Emperours* of *Christendome*.

Is *Greatnes* of *Power* required?

Why, the whole *World* affords non Greater, than this *Great Monarch* of *Worlds*?

Is the *Portion* respected?

Why, heere is the *Richest* and *Greatest* of all *Europe*.

Is a *Royall Amiable Virgin* Sought for?

Behold Heere a Moſt Beautifull and *Delitious Flower* gathered out of the *Elizian Garden* of *Loue* and *Pleaſure.*

Are *Forreine Aides* and *Supports* accounted neceſſary?

But heere are the Strongeſt and Moſt *Potent* that can be *Wiſhed* for.

Is the Countrey to be Conſidered?

See heere the *Nobleſt* in *Europe.*

But let ſome of theſe *Points* be more *Punctually* and *diſtinctly* diſcuſſed.

What great Acceſſe of *Power* and *Glorie* would *Prince* CHARLES haue by this *Royall Mariage?*

For, beſides a Moſt Rich *Portion,* ten times Greater than elſe-where to be hoped for, The vndoubted *Title, Right* and *Intereſt* to the *Kingdomes, Principalities* and *Dominions* belonging to the *Crowne* of *Spaine,* (the Now *King,* and his *Brethren* dying without lawfull iſſue,) would without al controuerſy, Diuolue vnto the thrice Noble *Prince* CHARLES. Vnto whom and his *Royall Progenie* (in that caſe) both the *Golden Indies,* the *Kingdomes* of *Spaine, Portugall,* the *Belgicke Prouinces, Sicily,* the *Kingdome* of *Naples,* the *Dutchy* of *Millan,* the *Ilands* of *Maiorica, Corſica, Minorica,* and no Small part of *Africke,* And all

the

the *Scepters*, *Kingdomes*, and *Empire* of the Crowne of *Spaine*, would by vndoubted Right and Succeſſion in *Solidum* (as Lawyers ſpeake) Accrew:

Which Great *Fortune* would More aduance and Eternize, the Glory and Honor of the *English-Nation*, Then all their *Victorious Armes*, and *Valourous Exploits* formerly by them performed.

For it is Certaine and Euident, by publique *Records* extant, that the Moſt *Excellent Lady Infanta Anna* of *Auſtria*, Now *Queene* of *France*, and Eldeſt Siſter to the Moſt Gratious *Infanta Maria*, hath wholly and entirely renounced all Her *Right* and *Inheritance* to the Crownes of *Spaine*. *See the Acts vpon this Mariage.*

And the *Illuſtrious* Family of *Savoy*, cannot Pretend thereunto, but *Indirectly* and by a more Remote *Title*.

Nay More,

The Crownes, Both of *Spaine* and alſo of the *Imperiall Maieſtie* of the *Emperour Ferdinand Auguſtus*, Now happily Reigning, being left without lawfull Iſſue, All the *Kingdomes*, *Dominions*, and *Principalities* of the whole *Houſe* of *Auſtria*, would deſcend vpon *Prince Charles*, by full and vndoubted *Right* of *Inheritance*.

As

As for Forraigne Aſſiſtances, and Auxiliary Forces, they are not in all *Europe* to be found, More *Firme*, More *Faithfull*, More *Forward*.

Auxiliarie Supports by this Royall Mariage.

For the *Spaniſh* Nation, In the keeping and Obſeruation of their *Leagues*, Is of all other the moſt *Faithfull*, the moſt *Conſtant*, and almoſt obſtinately *Reſolute*, Eſteeming the *Violation* of their *Promiſe* and *Fidelity* once giuen, (though for neuer ſo Great Gifts and Rewards) to be the Greateſt *Diſhonour* that can poſſibly befall them.

And beſides Many other Noble *Teſtimonies* of their *Conſtancy* and Sincerity of *Affection* in former times towards their Friends and Confederates, That One in the yeere 1565. is moſt Memorable.

For when *France* was all on fire with Ciuill *Warre*, and all Places filled with *Tumult* and *Slaughter*; *Philip* the Second then King of *Spaine*, A *Prince* worthy of *Eternall Memory*, did ſend to the *French King Charles* the Ninth, his Brother in Law, *Royall Supplies*, And did afford him a ſtrong Aſſiſtance of Horſe and Foot, vnder the *Conduct* and *Command* of the Famous *Count Arremberg*: Which were vnto him very Seruiceable, and of ſpeciall importance for Subduing and repreſſing the *Inſolency* of his Enemies and Rebellious Subiects.

And

And whosoeuer shall with an obseruing *Eye* consider and looke vpon, those perplexed and Intricate *Mazes* of *Warre*, which not long since miserably scourged the whole State of *Germany*, shall finde that the declining and deiected *Maiestie* of the *Roman Empire*, hath beene preserued and restored to his former *Glorie*, by the onely assistance of the great *Monarch* of *Spaine*, who hath from time to time furnished the greatest Preparations, and alwaies readily assisted with *Men*, *Money* and *Munition*; By which meanes the *Imperiall Dignitie* doth againe happily lift vp its head, to the *Emperours* great Good, the Glory of the *Empire*, and the Generall Profit and *Peace* of all Christendome.

Blessings arising from Royall Alliances.

And certainly the Sacred *Affinities* and *Alliances* of *Princes*, haue alwayes beene and are of Speciall Moment and *Importance*, either to Assault or Resist an *Enemy*, to giue assistance to *Friends* abroad, or to make *Defence* for Subiects at home, And Generally to Offer or Repell any Violence or Inuasion whatsoeuer.

For neither *Nauies* by Sea, or Fortifications on Land, are so Strong defences and *Supports* of a Kingdome, as are Friends and Confederats.

As for the aduancement, and *Encrease* of commerce and *Traffique*, where in all the *World* can

Commodities and benefits of Traſike by this Mariage, which makes happie kingdomes.

Trade be Maintained and exerciſed with more Profit and Aduancement, than in the Spacious *Dominions* of this *Royall King?*

For, how *Great* and abundant *Merchandizes* of all ſorts (the chiefeſt Bleſſings of Kingdomes) doth this Trade with *Spaine* afford? How ample Acceſſion and encreaſe of *Wealth* and *Riches?* How famous and frequent *Negociations?* Then which, nothing doth more Magnifie the *Maieſtie* and *Greatneſſe* of Kings, Nothing more beautifie and fortifie *Common-wealths*, Nothing more encreaſe the happineſſe of Subiects, nothing in any kinde can be more Profitable or *Honourable* to humane Societie.

Therefore, it is not the leaſt honour of good *Princes* Solicitous of their Peoples good, to account that their owne Greateſt Game & Benefit, which doth any way conduce to the Dignitie and *Vtilitie* of their *Subiects.*

Yea, whoſoeuer ſhall looke more curiouſly and exactly into the Reaſons & Circumſtances of Traffike, ſhall find all things *Excellent, Happy, Profitable*, and full of *Honour* and *Commoditie.*

For, how Rich and pretious *Merchandizes* are daily brought from all parts of *Spaine?* How Magnificent and Royall from both the *Indies?* As from the Nobleſt *Market* and *Staple* of the whole

whole *World?* In the Trade and Traffique to which places the *Spanish* Nation will assuredly affoord greater *Priuiledges* and Immunities to the *English*, than to all the other Noble Nations and people of *Europe.*

In which *Indies* they shall not digge and delue, as in a barren, desolate and vnfruitfull *Quarrie*, for nothing but Stones and Rubbidge; But out of most *Precious* Gold and Siluer Mines they shall gather *Gold* and Siluer, and make to themselues a Golden Harueſt of those *Glorious*, Glittering, Yellow and White Metalls.

Neither shall they in the *Indian Seas*, take onely common ordinarie fry swimming in sholes together, or those more Delicate and Delicious Amber-like Gummie and Oyle-distilling *Fishes*, the greedy Prey of a dainty Stomach; But they shall exercise Noble yea Royall *Fishings* of Resplendent and Transparent *Iemmes*, of most exquisite *Orient* Pearles, and of other Iewels and Precious *Stones* of infinite value, and that in great abundance, and with *Incomparable* and Incredible *Profit.*

Now for *Souldiers* and Men of Action,

Leſt they should with the *Delights* and bewitching *Pleasures* of idle and dishonourable Ease, be *Dismasculind* and Effeminated at home, They *Profits accreuing to Martiall men.*

may vnder the Inuincible *Enſignes* and *Standards*, vnder the *Fortunate* Command of this Royall *Scepter*, both deſerue and haue, moſt ample and liberall entertainement, and other Honourable and Rich *Rewards*, the Noble *Palmes* and *Priſes* of *Military* Glory.

For there are neuer wanting vnto Martiall Men *Profitable* and *Honourable* Employments and Expeditions both by Sea and Land.

Adde vnto all theſe, The Mutuall *Intermariages* of both *Nations*, which are the Moſt alluring *Inſinuations* and Incitements, and as it were the moſt powerfull *Loue-potions* and *Allectiues* to beget and nouriſh good will, and to winne and Continue Reciprocall good *Affection* and Correſpondence, betweene the People of both *Kingdomes*.

As for the Royall *Virgin*, The *Moſt Excellent* Lady INFANTA MARIA, lineally deſcended from ſo many Grandfathers & great Grandfathers, all mighty *Kings* and *Emperors*; Daughter of a great *King*, Siſter of a great King, and pre-ordained to be in time (by *Gods* prouidence) the Mother of like mighty *Kings* and *Emperors*, beſides her High and *Royall* deſcent of Bloud, doth alſo more *Glorioufly* ſhine forth in the bright *Luſtre* of her owne *Princely Vertues*, as

with the Cleere light of so many *Glistering Stars:* Vpon whose Royall *Person, Nature, Fortune,* and *Grace,* haue prodigally *Showred* downe all their *Riches* and Diuinest *Treasures.*

Rarely beautified with all those *Excellent* gifts which become a Great *Princesse.*

Eminently *Endowed* with those pure *Graces* of Immaculate *Chastitie,* which befit a Royall *Wife.*

Richly adorned with all those *Princely Vertues,* which concurre to make a *Glorious Queene.*

Concerning her Countrey.

The *Glory* and *Honour* whereof a famous Writer doth make a Principall part of *Mans Happinesse,* saying; *It is chiefly necessary to those who would liue happily and agreeable to the Law of Reason,* to Descend of a *Noble Nation;* as that which to Great and Honourable Mindes, is a Noble Allurement and *Inuitation* to the vndertaking and performing of Glorious Enterprises.

The Natiue Country I say of this *Royall Virgin Spouse* is *Spaine,* That is, the Most pleasant and delightfull Climate, not of *Europe* onely, but of the whole *World* besides.

The Best, the *Richest* of all Soyles, and the Most fertile in varietie of Fruits, and all other

Curious and Choice *Delicacies* whatſoeuer; whoſe *Eaſt* and *North-parts* are encompaſſed with the *Pyreneian Mountains*; And the Bounds of the reſt, *Hercules* Pillers, and the *Northerne Ocean.*

And likewiſe thoſe other Countries, lying betweene the Vaſt *Boſome* of the *Ocean*, and thoſe Interiacent *Mountaines*, (making as it were a *New World*) doe belong to the Kingdome of *Spaine.*

So that all that *Region* which doth extend it ſelfe from *Portugall* to the *Pyreneian* Mountains, is the ample *Poſſeſsion* of the *Spaniſh Scepter*: And it is eſteemed ſo large in Extent and *Circumference*, That in Length and Bredth it doth exceed the flouriſhing and moſt Noble *Kingdome* of *France.*

Yea, *Moralis* a learned Author, in his Deſcription of *Spaine*, affirmes it to be fifty *Spaniſh leagues* greater than *France.*

Of the *Spaniſh Nation* in *Generall*,

Both *Guicciardine* and *Boterus* ſpeake in this manner:

The *Spaniards* are More able than either the *French* or *Germans*, to endure the *Actions* of the Bodie, and to ſuffer the *Paſsions* of the *Minde.*

And as *Diodor. Siculus li. 6.* & *Strabo li. 3. Mela. li. 2. 3. Philoſtratus* and other ancient Writers affirm, The *Spaniard* is moſt Patient of Want, Hardnes, Hunger,

Hunger, Thirſt, *Heat*, Cold, and of all other Toyle and Trouble, both of *Bodie* and *Minde*, and moſt Ready and reſolute, for loue of Country and *Honour*, to encounter all *Dangers* whatſoeuer.

The *Aire* alwaies Moſt pleaſant and Serene.

The *Climate* Healthfull, Temperate and moſt apt for poliſhing and refining *Wits* and *Iudgements*.

Heere were borne thoſe Great and Glorious *Emperours*, Renowned for their Excellent *Vertues*, *Trajan*, *Adrian*, *Antonines*, *Theodoſians*, *Honorius* and *Arcadius*, Who in their times, Moſt potently ſwayed the *Scepter* & *Empire* of the whole World.

And from hence, as from a Sacred *Nurſerie* of *Warre* and *Peace*, both in Ancient and Moderne *Times* haue iſſued infinite *valiant* and Renowned *Captaines*; Men Expert, Reſolute and Eminent in the Glory of Military affaires; and alſo innumerable *Wiſe* and *Learned Doctors* and Profeſſors, Men eleuated aboue other *Men*; and in their Times eſteemed and Reuerenced as the very *Miracles* and *Oracles* of *Learning*.

So that for Children to iſſue from ſuch a Royall *Parent*, So borne, So bred, So extracted, So deriued, So *Deſcended*, and So Re-imparting

Glory

Glory and *Bleſſedneſſe* to her Kingdome and Countrey, is a truly Royall and Diuine *Bleſſing*

Prout: *Fortes creantur fortibus,*
Matribúſque ſimiles gignuntur proles:
As valiant Men valiant beget, they others:
And ſuch the iſſue is as are the Mothers.

Now beyond the Limits of *Spaine*, in the known and vnknowne *World* of the *Eaſt* and *Weſt Indies*, it is not poſſible to expreſſe how great *Empire* and *Dominion* this *King* poſſeſſeth; For in *That* moſt remote and farre diſtant Tract of the *World*, So many and ſo *Mightie Kingdomes* and *Empires* doe obey this *Scepter*, That (what is almoſt *Miraculous* and ſcarce Credible to be ſpoken) The *Glorious Sunne* is alwayes ſeene, and Shewes his Golden Head, in ſome one or other *Horizon* or *Hemiſphere* of his *Dominions*. Yea,

That which exceeds all Admiration, There is no houre of our *Day* or *Night* wherein in ſome of his *Dominions* in the Sight and Preſence of the Sunne, *Holy Sacrifice* of Prayer is not offered vp to the Diuine *Maieſtie*.

And it is attributed to this Inuincible *Monarch*, as a Teſtimonie of his *Glory* and *Greatneſſe*, that He only in all and euery of the Foure Noble and Famous parts of the World, *Aſia*, *America*, *Africa* and

and *Europe*, doth possesse and enioy most Ample *Territories* and *Dominions*; Which cannot be affirmed of any other the Most *Potent* and Mighty *Kings* and *Princes* of *Europe*.

All and euery of these,

{*Bloud*, *Affinities*, *Glorie*,} {*Dependencies*, *Power*, *Spouse*,} {*Portion*, *Country*, *Assistants*,} {*Honor*, *Profit*,}

Are the *Flowers* and *Ornaments* of that *Greatnesse* and *Dignity*, which accompany this *Sacred Alliance* with the *Spanish* SCEPTER.

On the Other Side,

If with an Eie Capable of *Maiesty*, we doe looke vpon the Most Inuincible *Monarch* of the *English Empire*, and doe Consider his Potencie, his Command, his Soueraigne *Greatnesse* and *Power*; What *Maiesty*, What *Royalty*, What admirable *Glory* presents it *Selfe* vnto vs?

How *Powerfull* is this *Glorious King* both by Sea and Land?

How many *Great* and *Goodly Kingdomes* bow to His *Scepter*?

How many *Seuerall*, Valiant, Couragious, and Warlike *People* and *Nations* worthy to Command Armies, doth he *Gouerne* and *Reigne* ouer?

From whence that *Spaniſh Prouerbe* proceeded:

Pax cum Anglia, & reliquo Mars Belliger Orbe:
Peace with England vs betide,
And Warre with all the World beſide.

With how Rich and Choiſe *Commodities* for the *Seruice* of Mans Life, for *Meat*, *Drinke*, *Apparell*, and *Ornament*, euen to *Delicacy* and *Superfluity*, doe his *Kingdomes* and *Empire* plentifully euery where Abound?

Out of which, as from a full and ouerflowing *Fountaine*, All kindes of Rich and Precious *Marchandizes* are deriued and tranſported through *Europe*; And thence againe vniuerſally diſperſed vnto all *Parts* of the *Habitable* World.

How many *Seuerall* Glorious *Pedigrees*, and Royall Deſcents of *Bloud*, may He recount? How numberleſſe Inuincible Anceſtors, *Great* and *Victorious Kings*, out of each One of His *Kingdomes* may he reckon vp? In *England*, more then Twenty *Great* and Mighty *Monarks*.

In *Scotland*, his Royall *Armes* beare this Glorious Inſcription;

Centum ſex Proaui hæc Nobis Inuicta dedere.
A hundred and ſix Anceſtors we haue,
Who vnto vs theſe Royall Enſignes gaue.

If therefore in the MAIESTIE, FELICITIE, FORTVNES, POTENCIE, and AMPLITVDE of

theſe

theſe Royall *Princes*, All the Moſt *Noble* and Excellent *Motiues* and *Inducements*, are thus met together, which may *Honour* and *Bleſſe* a Royall *Mariage*, And from whence *So Plentifull, So Copious* and ioyfull encreaſe of *Peace* through *Chriſtendome*, may be daily expected;

Shall any *Man* then thinke it *New*, *Strange*, or *Wonderfull*, That theſe two Royall SCEPTERS by this *Princely Mariage*, (as by a ſacred Pledge) betweene them, Should *Vnite* and Grow together?

It were a *Miracle* certainely if it Should *Happen* otherwiſe:

For in what *Age*, from all *Memory* of *Man* haue not theſe two Flouriſhing *Monarchies*, Celebrated and Conſecrated vpon the *Altar* of their *Mutuall Loue*, *Sacred*, *Royall*, *Reciprocall Mariages* together? Haue they not, euen from the Infancie of either *Monarchy*, enterchanged theſe Sweet Kiſſes of Sacred *Peace* and *Friendſhip*? Who knowes not that innumerable Mighty *Monarchs*, *Kings* of *Spaine* and *Portugall*, haue had Royall *Mothers* of the *Engliſh Nation*; And likewiſe that Many Royall *Princeſſes* of *Spaine*, haue beene the Bleſſed *Mothers* of many of the Moſt Puiſſant and Victorious *Kings* of *England*.

What elſe is it therefore, That theſe two Royall

SCEPTERS, Should be now againe Conioyned in the *Sacred* Knot and Bond of *Mariage*? But to *Strengthen* thereby their Ancient *Alliances* by New *Amities*? and to make an Eternall *League*, and Indiſſoluble *Confederation* of Bleſſed *Peace* and *Friendſhip* betwixt them?

What Nations in former times, did euer more Faithfully and Entirely Loue each other? or were in more ſtraiter Leagues and Bonds of *Friendſhip* vnited together?

Let *Annals* be read; Chronicles ſearched; Let Antiquities and All *Ancient Monuments* be examined; Pregnant *Examples* doe euery where occurre: Princely *Mariages* betwixt theſe two Royall *Crownes*, Running in a long deſcent Chained and *Linked* one within another, making as it were a Golden *Orbe* and *Circle* of Eternall *Loue*.

Mariage.

1 So *Elianor* Daughter of King *William*, Surnamed the *Conquerour*, was Eſpouſed to *Alphonſus* King of *Galitia*, about the yeere of our Lord 1076.

2 So *Alphonſus* the eight of that Name, King of *Caſtile*, Maried *Elianor* the Princely Daughter of the Moſt Inuincible King *Henry* the Second, In the yeere 1171.

3 So that Moſt Valiant and *Martiall King*, *Edward* the Firſt, did take to Wife a Second *Elianor*, Daughter

Daughter to *Ferdinand* the Third, King of *Castile*, In the yeere 1255.

O STVPENDIOVS MIRACLE! Wonder doth on euery side *Assaile* me, and Seiseth all my *Senses*; and my Tongue astonished with the Greatnesse of the *Miracle*, forgets his duty, and Stands Silent! *Speechlesse Notwithstanding* as I am, and all Amazed, I will in the best manner I can, vtter and declare my *Conceit* of this Most *Memorable* and *Admirable* Accident.

This *Elianor*, The Delight and Loue of her Royall *Husband*, of his *Kingdome*, and of all *Mankinde*, Burning in the Flames of Chaste *Loue*, would needs accompany the King her Husband in his Warres to the *Holy Land*; Where he being in his Iourney wounded by a *Sarazen*, with a *Poysoned Dart*, And not finding that he Could be Cured or Eased by his *Physitians*, despairing of his Health, Resolued to returne backe into *England*.

Elianor his Royall Wife, vsed a Most Strange and neuer heard of kinde of Cure, yet full of affectuous *Piety* and *Loue* towards him; For whilest her *Husband* Slumbred, *Shee* did with her *Tongue* licke his Wounds, and suckt from them the Poysonous *Humor*, Seeming vnto her a Most *Sweet* and Pleasant *Liquor*; and by *Vertue* of her *Tongue*, or to speake more truly, by the *Power* of

Ludoui. Vi. li. 2. de Fami. Christ. Roderic. Archie. Toleta. in Alf. Hisp. Roderi. Sancius Episc. Palen. hist. Hisp. P. P. Theodo. Zinger. volu. 18. lib. 21. Camden. Chrog. descrip. Midd. Io. Sto. Synop. rer. Angl. Paul. Æmil. Hist. lib. 8.

her *Coniugall Loue*, She did *So* wholly attract and draw out the Impoyſoned Matter of his Wound, that he ſoone after was fully Cured ; She fortunately *Preſerued*.

What therefore can be found more *Rare* and *Admirable* then the *Faith* and *Loue* of this *Queene*? That the Wiues *Tongue*, anointed as it were with the *Balſame* of *Fidelity* and *Coniugall Affection*, ſhould be able to draw forth from the Body of her Beloued *Husband*, the *Poyſon* which his Choiſeſt *Phyſitians* could not doe, And that the thing which could not be *Performed* by moſt exquiſite *Medicines*, Should be effected by the Sole *Piety* and *Loue* of a Deere *Wife*, with a Great and Wonderfull Affection of *Heart*, ouercomming the tenderneſſe of her owne *Sex* and *Nature*.

——*Tanti Dux fœmina facti*
Nec primam viſa eſt ſimilem nec habere Secundam.

So Great A Deed Done By So Great A Queene,
Hath Not Before, Nor Since, Her Equall Seene.

Neither can I here omit, the Rare and Memorable mutuall Reſpects of *Honor* and *Loue*, wherewith the *Pious King* did againe Recompence this Moſt Humble and Seruiceable *Loue* of his Royall *Queene* towards him.

The *King* and *Queene* taking their Iourney together towards *Scotland*, The *Queene* (Alas) in her

her way thitherward *Sickned* and died, In the yeere 1284.

The King ſtrucke dead with *Sorrow* at this vnexpected Accident, Preſently Returnes backe towards *London.* And as he moſt Affectionately and Tenderly Loued his *Queene* in his Life, So did he as Sorrowfully lament her Death; And borne on with his Religious Affections, Makes *Vowes*, Offers *Praiers*, Beſtowes *Almes*, and with Diuine *Oblations*, and other Excellent Religious Duties of his Princely *Piety*, Deuoutly Recommends her to *God Almighty.*

After a long and *Sorrowfull Iourney* of Many Daies, In a *Slow* and *Stately* manner thus ended, The Royall *Corps* at laſt arriued at Saint *Albons*: The *Clergie* and *Religious* Men went out to meet, and with Solemne Pompe and *Proceſſion*, Receiued the Body and placed it in the *Church* of Saint *Michaell* before the *High Altar.* And ſpending the whole Night following (as the Cuſtome was then) in ſinging the Diuine *Office*, and Performing other Sacred *Rites* and *Ceremonies*, with Greateſt Deuotion Honoured it.

The next Day they Come to *London*:

The *King* with his whole *Nobility* and *Clergie*, in a Pompous and Royall manner meets the Body, And with a Noble and Generall *Concourſe* of his

his Subiects, brings it to the Royall *Sepulture* of his Anceſtors at *Weſtminſter*, And there in Saint *Peters Church* it was with all poſſible *Royalty* and *Magnificence* Honourably Enterred.

And moreouer the Religious *King* in Honor of her, Commanded moſt Exquiſite and Magnificent *Croſſes* Richly and Curiouſly Gilded, with the *Queenes* Image Carued vpon them, to be Erected in all thoſe Townes and Villages where the Body Staid in the Paſſage thereof to *Weſtminſter*, And did alſo giue vnto the *Abbot* there Twelue Large and Rich *Lordſhips*, *Charitably* to giue *Almes*, and deuoutly to Pray for the Bleſſed *Queene* till the Worlds End.

O Admirable Mutuall Affection of two *Princelie Hearts* worthy of Eternall Memory.

This *Queene* the Glory of *Spaine*, was in her time the Moſt *Pious*, *Prudent*, *Chaſt*, and *Modeſt* Woman liuing; A *Princeſſe* of Moſt *Excellent* Diſpoſition, and *Compoſed* of an Admirable *Harmony* of All Vertues, borne to Conquer and Winne the Affections of her Subiects; The *Patroneſſe* of the *Poore*, The *Protectreſſe* of the *Oppreſſed*, A Great *Louer* of the *Engliſh Nation*, And in a word, the very Piller and Support of the whole *Kingdome*. For *Shee* euery where tooke away the Subiects *Grienances*, Compoſed *Differences*, Nouriſhed *Peace*, And

Rodericus Toletanus. Camdeni Britannia.

And ſo farre as *Shee* was Able, did *Good* to All Men, And now as a Moſt *Glorious Starre* Reigneth, and receiueth in *Heauen* the Reward of her *Piety*, *Innocency*, and all Diuine *Vertues*.

BVT TO OVR PVRPOSE: So King *Richard Cuer de Lion*, tooke to Wife *Berengaria*, Daughter of *Sanctius* King of *Nauarre*, the yeere 1189. 4

So *Henry* the Fourth King of *England*, did Royally Eſpouſe *Iohanna* the Daughter of *Philip* King of *Nauarre*, the yeere 1403. 5

So a Second *Iohanna*, Daughter of King *Edward* the Third, was Maried to *Henry* the Second King of *Caſtile*, Sonne of *Alphonſus* the II. the yeere 1360. 6

So *Iohn* of *Gaunt* Duke of *Lancaſter*, Sonne of King *Edward* the Third, did take to Wife *Conſtantia* Eldeſt Daughter of *Peter* King of *Caſtile*, the yeere 1369. 7

To whom in Right of his Said Wife *Conſtantia*, the Kingdome of *Caſtile* and *Leon* did deſcend, and they both Stiled themſelues, *King* and *Queene* of *Caſtile* and *Leon*: Which Illuſtrious *Title* is yet to be ſeene vpon his Noble Monument in Saint *Pauls Church* in *London*.

So *Catharine* the Sole-Daughter of the Said *Iohn* Duke of *Lancaſter*, by his foreſaid Wife *Conſtantia*, was Maried to *Henry* the Third 8

Sonne of King *Iohn* of *Caſtile* and *Leon*, yeere 1388.

9 So *Edmund* Duke of *Yorke*, Youngeſt Sonne of King *Edward* the Third, Maried *Iſabella* Youngeſt Daughter of *Peter* King of *Caſtile*, yeere 1391.

10 So King *Henry* the Eight, tooke to Wife *Catherine*, Daughter to *Ferdinand* and *Iſabella* Kings of *Caſtile*, yeere 1509.

11 So *Philip* the Second, King of *Spaine* and of the *Indies*, Maried *Mary* Queene of *England*, yeere 1554.

And WHY ſhould not the SAME be hereafter Recorded, and Commended to Poſterity, of the Inuincible and *Soueraigne* PRINCE CHARLES and the Royall *Lady* INFANTA MARIA of *Auſtria*.

When I Name this *Prince* CHARLES,

I conceiue the *Paragon-peece* of *Nature*, whoſe *Bluſh*, whoſe *Eies*, whoſe whole *Forme* of *Face* and *Fauour*, are nothing elſe but a Moſt Pure, Perfect, *Mixture* and *Compoſition* of *Maieſtie* and *Sweetneſſe*.

Of a Royall *Felicity* of *Minde*, Of Diuine *Indowments*, Of a Tranſcendent *Spirit*, Of an Eminent *Wit*; Mounting aloft in the *Higheſt* Aſcendent of *Honour*, to whatſoeuer is *Heroicke*, *Great*,

Great, and *Glorious*: OF MOST AMIABLE CONDITIONS, Of a Moſt Excellent *Nature*, perfected with all *Princely* Education: Neither ouercome with the *Fauour* and *Greatneſſe* of a Powerfull *Fortune*, nor Corrupted with *Court-dalliances* and *Delights*, Nor with the Allurements or Inticements of *Pleaſures* diſturn'd into any oblique Courſe, out of the Pathes of *Vertue*.

Theſe, The *Gifts* of his *Minde*:

Theſe, Of his *Body*.

Of a Gracious and *Maieſticall Preſence*.

Of a *Louely* and a *Liuely Looke*.

Cleere and *Shining Eies*.

A Countenance *Amiable* and *Beautifull*, Captiuating the *Hearts* of the *Beholders*.

A Cheerefull and Comfortable *Aſpect*.

A Delicate *Conſtitution*, yet Strong withall, and enured to the Mannaging of all kinde of *Armes* and *Warlike Weapons*.

Theſe, the *Gifts* both of his *Minde* and *Body*.

Exact *Knowledge* of the *Diſcipline* of *Warre*.

Iudgement and Equity in Conferring *Honors* and *Rewards* to *Valour*.

Skill in *Fencing*.

Valour at *Tilt* and *Tourney*, Actiuely Toſſing a *Lance*, and Breaking a *Staffe* Valiantly.

Art of *Horſemanſhip*.

Cunning in Running the *Liſts* and Fortunate Taking the *Ring*.

In his Exerciſes, To Aduance a *Martiall Brow*, Character'd with *Sweat* and *Duſt*, the Markes of *Valour* and *Honour*.

In Noble and Valourous *Attempts* to Outſtrip his *Yeeres*:

Which are All in HIM EMINENT.

Briefely, To Performe All *Things* Worthy a *Royall* SCEPTER.

When I Name This *Princeſſe* MARIA,

I Deſigne a *Bleſſed* and *Beautifull Vine*, Happily *Flouriſhing*, and *Spreading* it *Selfe* Abroad into *Glorious Branches*;

The *Flower* of *Princes*,
The *Iemme* of *Europe*,
The *Delight* of the *World*,
The *Glory* of *Spaine*,
The *Heauenly Treaſury* of All *Graces* and *Vertues*.

In Whom, *Royall Bloud* with *Princely Beauty*; *Beauty*, with *Affability*; *Affability*, with *Integrity*; *Integrity*, with *Piety* doe *Glorioufly* Striue together for Preheminence.

For what is *More Vertuous*, *More Modeſt*, *More Chaſte* than *Shee*? What againe, *More Beautifull*, *More Gracious*, *More Amiable*, *Containing* in Her

Selfe

Selfe a Kingdome of *Goodneſſe*, wherein all *Good Men* doe Place the *Height* and *Perfection* of All BEAVTIE.

Her *Eies* Faire and *Smiling*, *Minde* Heauenly, *Face* Gracious, The *Throne* of *Loue* and *Maieſty*, *Feature* of *Body*, *Exquiſite* and *Elegant*, In a word, The *Totall Summe* of ART & NATVRE, So *Miraculouſly Faire*, that *Men* may iuſtly Wonder, How vnder ſo *Hot* and *Parching* a *Climate*, Nature could bring Forth, So *Faire* and *Beautifull* a *Iewell*.

In Briefe, The whole Reſidue of *Her*, Is the *Dowry* of *Heauen*, The *Grace* of *Nature*, The *Glory* of *Vertue*.

Yea, I dare *Confidently* Affirme, That the *Kings* and *Monarchs* of *England*, in their whole Choiſe of *Wiues*, made from all Parts of *Europe*, were neuer More *Fortunate* and *Happy* in any, then in Thoſe Royall *Queenes* which they had from *Spaine*.

The Firſt in this *Scene* of *Honour*, Shall bee Royall *Queene Elianor*; What was *Shee*, But the *Wonder* and *Miracle* of Her *Sex*?

What was Great *Queene Catherine*, But the Cleere *Mirror* and *Example* of *Wiſdome*, *Integrity*, and *Sanctity*, and All Royall and Princely *Vertues*?

Who, if wee regard the *Loue* of all *Good Men* towards *Her*, liued little; If the *Glory* and *Splendor* of *Her Vertues*, liued long; If the Contumelies and Iniuries of *Fortune*, which with an Inuincible Courage *Shee* Endured, liued too long; If the *Fame* and *Memory* of *Her* Noble and Royall *Actions*, liues for Euer.

What were *Conſtantia*, *Iſabella*, *Iohanna*, and the other *Spaniſh Queenes* and *Princes*?

But ſo Many *Glorious* and Conſpicuous *Lights*, Of *Matrimoniall Faith*, *Loue*, *Piety*, and *Chaſtity*.

Theſe All, were *Proper* and *Peculiar* only to the *Engliſh Empire*.

Shall I looke forth Abroad into Forraigne Countries, and vpon Thoſe *Princeſſes* and *Queenes* who are now Liuing?

What ſhall we ſay of *Iſabella Clara Eugenia*, that Moſt *Illuſtrious* Lady A *Princeſſe* of Eternall *Fame*, That *Sacred Oracle* of *Wiſdome* and *Counſell*, That Earthly *Deitie* and Liuing *Idea* of All *Princelie Vertues*?

What of that Moſt Royall *Princeſſe*, *Anna* of *Auſtria*, The Now *Glorious* Young *Queene* of the Celeſtiall *French-Lillies*, The *Glory* of *France*, of *Europe*?

Shall wee ſpeake of Examples more Ancient?

What

What was *Beatrice* the Daughter of the Most Potent *Alphonsus* the Seuenth, Stiled Emperor of *Spaine*, The Royall *Wife* of *Lewes* King of *France*, A *Princesse* Adorned euen vnto *Miracle*, with All kinde of *Vertues*?

What was Queene *Blanch*, *White* indeed both in *Name* and *Nature*, Daughter of *English Elianor*, Queene of *Castile*, and the Blessed *Mother* of Saint *Lewes*, King of *France*; Who in his tender Infancy *Sucking* as it were *Sanctity* and *Piety*, from the Holy *Education* and *Instruction* of his Deuout *Mother*, did All his *Life* after, Breathe forth *Nothing* in all his *Words* and *Deeds*, but *Princely Piety* and Christian *Sanctimony*.

What was a Second *Beatrice*, Queene of *Hungary*, The Immortall *Praise* and *Glory* of *Spaine*? The Most Royall *Wife* of *Matthias Coruinus* King of *Hungary*?

What was the Most Excellent *Elianor*, The PRINCELY *Wife* of *Cosmus Medices Great Duke* of *Tuscan*, The *Glorious* Light and *Patterne* of All *Great* and *Princely Vertues*?

What were all these and Infinite others, But so Many Great *Glories* and *Honors* of the *Spanish* Name, and as it were *Deities* of *Wonder*, and *Miracles* of their Sex.

To *Say* Nothing of the *Men*.

For

For their Enemies doe *Confeſſe* and Commend Them, For very *Valiant, Couragious, Temperate, Sincere, Wiſe,* and Famous for *Armes* and *Learning.*

Therefore what *Praiſe* may they not Expect from their *Friends?*

If therefore *Peace* in his owne Nature, bee a *Good* ſo *Happy* and *Glorious*; If this *Mariage* in it *Selfe,* ſo Royall and Excellent; If ſo *Beneficiall* and *Profitable* to the Common-wealth; If it bring with it So *Great* Commodities and *Honors*; If So Many Royall *Alliances* of *Emperors, Kings,* and other the *Greateſt Princes* of *Europe*; If *So* Many *Defenſes, Safegards,* and *Securities:*

What *Lauds* and *Laurels,* What *Palmes* and *Praiſes, Moſt Excellent Lord* DIEGO *De Sarmiento Count De* GONDAMAR, are due vnto *You,* who (as a Fortunate *Starre*) doſt deriue *Happineſſe* to All Places; By whoſe Excellent *Wiſdome,* Admirable *Counſell,* Profound *Iudgement,* Inuincible *Patience,* Continuall *Trauell,* Great *Care,* Induſtrious *Labors,* Glorious *Indeauors,* Wonderfull *Circumſpection,* Prudent *Aduiſe, Dexterity, Diligence, Integrity, Fidelity,* Sincerity, *Singular Loue, Zealous Piety, Ardent Affection,* and Innumerable other *Great Deſerts* and *Seruices* to *Chriſtendome*; So Plentifull and Rich a *Harueſt* of All *Good Things,* So *Great* a Confluence of All *Felicities* doe Ioyfully Ariſe and Ouerflow?

But

But as *Painters* being to Purtrait a multitude of *Men*, are compelled Confusedly to represent their *Faces*, *Countenances*, and *Heads* onely, and to contriue all the rest together without distinction in a Narrow Compasse; So being to *Saile* Through the Vast Sea of Your *Praises*, I am constrained not so much to shadow, and lightly to delineate them, but rudely and disorderly to heape them together in a strait and small scantling.

And for that You haue alwaies Esteemed it, more *Glorious* to Enact *Great* Matters, then to Vaunt them, and rather to Exercise *Vertue* in *Action*, *Direction*, and *Example*, then to *Ostent* and make shew thereof in words; I will notwithstanding, *Most Honourable Lord*, speake, and (as bold Loue vrgeth) Freely and Confidently speake to the Immortall *Glory* of *Your Name*.

You, by your *Glorious* and Renowned *Actions*, worthy *Eternall Memory*, haue happily gained the Exceeding *Loue* of the *Good*, the Reuerent *Affection* of the *Bad*, and the Incredible *Admiration* of *All*; *Fame* amongst *Men*, *Fauour* with *God*, *Celebrity* of *Praise* in *Earth*, *Eternity* of *Glory* in *Heauen*.

Happy this Common-wealth in *So Honourable* a *Pledge*, *Spaine* in *So Noble* a *Branch*, The *Nobility* in *So Wise* a *Counseller*, The *King* in *So Excellent* a

Subiect, The *Age* in So *Singular* and *Rare* an *Ornament*.

Happie *Spaine*, Happie *England*, Happie by you *Europe*.

But if in the *Moſt Refulgent* and *Reſplendent Orbe* of *Honour*, Bright *Caſtor* doe *Shine* ſo *Glorious*; VVhy *Should* not his Equally *Gliſtering* Brother *Pollux*, with like *Glory Shine* beſides him?

VVhy vnto the *Moſt Excellent* COVNT DE GONDAMAR, *Should* not the *Moſt Noble Lord* DIGBIE, *Baron* of *Sherborne* be adioyned? VVho, amongſt Many other Bright *Starres* of *Wiſdome*, doth moſt Cleerely *Shine* in the *Sacred Senate* of *Englands Great Monarch*, as in a *Glorious* Firmament of *Maieſty*.

A Man *Honourable*, *Famous*, *Eminent*, *Gracefull*, *Elegant*, *Amiable*, *Courteous*, *Affable*, *Bounteous*, *Wiſe*, *Learned*, *Eloquent*; *Verſt* in the *Greateſt Affaires* of *Princes*, *Expert* in *Court-Myſteries*; VVhom, *Letters*, *Languages*, *Generall Knowledge* and *Experience*, and all other *Moſt Excellent Gifts* of *Body* and *Minde*, doe *Singularly* Ennoble; And who for his *Excellent Wiſdome*, and *Great Sufficiency* in Matters of *State*, Together with his *Integrity* and *Moderation*, *Sincerity* and *Sweet Conuerſation*, was *Moſt Deere* and *Acceptable* to the Maieſty of *Philip* the Third, *King* of *Spaine* and

of

of the *Indies*, with whom, from the Soueraigne Maiestie of the *King* of *Great Britaine*, to his Immortall Praise and Glory, hee Continued *Ambassador* sixe yeeres together; And now againe lately with like *Successe* and *Honour*, was Emploied *Ambassador* to the *Imperiall Maiesty* of the *Emperor* FERDINAND AVGVSTVS, By whom hee was Most *Magnificently* Entertained, and with the *Greatest* Remonstrances of *Grace* and *Fauor*, Most *Honourably* Dismissed.

But it so happens, that euery *Great* and *Honorable* Action, performed on the Eminent and Conspicuous *Theatre* of this *World* (so Impudent and Insolent is *Improbitie*) is alwaies entertained and attended with Blacke *Detraction* and *Calumny*, the *Monstrous* and *Deformed Brat* of *Ignorance* and *Enuy*, Loathing alwaies the *Æthereall-Dewes* and *Nectar-hony-drops*, which fall from *Heauen* on the Sweet *Tyme*, *Roses*, and *Violets*, and delighting onely to Sucke the Poysonous *Iuice* of *Gall* and *Wormewood*.

Hence it is, that certaine *Factious Spirits* desirous of Innouation, violently Agitated and Transported with the outragious Passion of *Ambition*, *Enuy*, *Anger*, *Desire* of *Rule*, *Riches*, and *Popular Applause*, as with certaine *Hellish Furies*, Quiet onely in Commotions, Peaceable in Tu-

mults, Happy in Calamities, Infeſt to *Kings* and *Scepters*, And no leſſe diſaffecting Amicable *Concord*, and the *Spaniſh Name*, then all Regall *Power* and *Authority*, Doe entertaine this *So* ROYALL MARIAGE with moſt Bitter and *Virulent Satyrs* and *Inuectiues*.

But for what *Cauſe*, yee Buſie *State-Smatterers*? VVhat troubles you? What offends you?

You doe herein Imitate the *Manners* and *Conditions* of thoſe Barbarous *People*, who in making their *Sacrifices*, did Offer onely to their *Gods*, the *Gall* and other vileſt Parts of their *Beaſts*.

So YEE vnto your Royall *King*, your Soueraigne *Protector* vpon *Earth*, and vnto His *High Commands*, doe Diſobediently and Irreligiouſly offer the *Peſts* and *Poyſons* of your Infected and Ill-affected *Mindes*.

Why doe YEE not rather, *Piouſly Imitate* and *Emulate*, the Better *Examples* and *Practiſes* of thoſe other *Gentiles*, who in Celebrating their *Mariage Feaſts* and *Sacrifices*, to the Honor of *Iuno*, did Caſt away all *Gall* out of their *Victims*, and did Cheerefully and Ioyfully, Offer onely *Faire, Fat, Sound, Sweet, Choiſe, Grateſull, Pleaſing*, and *Delightfull Sacrifices*?

GOOD GOD!

That

That there *Should* bee so *Great* darkneſſe and ignorance in *Mens Mindes.*

Let me aske you againe: For what Cauſe doth this *Royall Mariage* diſpleaſe you?

Becauſe (ſay they) we are not to contract *Mariage* with thoſe, with whom formerly we haue had *Hoſtility.*

Good.

VVhy then, ye muſt neuer Marry with any *Forraigne Nation.*

Not with the *French,*

Becauſe it is apparent, that betweene your *Monarches* and *Theirs,* there hath beene heretofore *Cruell* and *Bloudy Wars.*

Not with the *Germans.* For from thence the *Engliſh Scepter* hath Anciently receiued many *Great* iniuries and *Indignities.*

Not with *Italie.*

For with the *Princes* there, Yee haue not had alwaies *Firme* and *Conſtant* Friendſhip.

But I come backe to the *Matter.*

Not with *Spaine* (Say you)

Becauſe *They* were lately your *Enemies.*

But they were *Auntiently* your *Deere* and *Honourable Friends,* and neuer perhaps your *Diſhonourable Enemies.*

For though in the yeare 88. They *Came* againſt

You in *Hoſtile* manner, with a *Mightie Nauy*: Yet did they not that, till they were firſt prouoked by *Grieuous* and *Intolerable Iniuries*.

For who is *Such* a *Stranger* in the Affaires and *Paſſages* of the *World* abroad, that he can be *Ignorant* of *So Euident* and apparent a *Truth*?

By how many *Robberies* and *Piracies* were the *Spaniards* in thoſe daies from time to time, firſt *Vexed* by the *Engliſh*?

How oft by *Sea* and *Land* were they rifled and ſpoyled of their *Goods* and *Merchandizes*?

VVhat *Great Treaſures* of *Gould* and *Siluer* at *Seuerall* times taken *From* them?

And what *Reſtitution* of all or any *Part* thereof was euer *Made* to them?

To *Say* nothing of the *Frequent* and continuall *Auxiliary Forces* afforded to the Rebellious *Hollanders* for So many yeares together againſt their *Lawfull* and vndoubted *Soueraigne*.

But grant that *Spaniards* were ſometimes your Aduerſaries and *Enemies*.

Shall there *Therefore*, neuer be an end of Enmity? Shall *Hatred* be alwaies Continued?

It is *Common* and Familiar to all *Chriſtian* and *Religious* Eares, to heare and be informed,

That all *Hatred* ought to be Mortall and of *Short* Continuance:

But

But *Loue* immortall and eternall.

Will you *Teach* a New *Gospell?* haue you found a New *Christ?*

But *Christ* the onely deare *Diuine Loue* of his *Æternall Father* with his owne *Blessed* Mouth did teach you this *Lesson*,

Loue your *Neighbours.*

Loue your *Enemies.*

Are Enemies then by *Christs Commandement* to be beloued? *If so*;

Then with what *Loue*, with what *Respect*, With what *Affection* of *Heart*, are you to loue and embrace, your *Auncient*, Faithfull, *Sincere*, and Constant *Friends.*

In the Next place.

This *Displeaseth* them.

That *The* Dispositions and *Manners* of the *English* and *Spanish Nations* are disagreeing.

But, their *Manners* are *Sober*, *Graue*, *Decent*, Composed all to *Curtesie* and *Ciuilitie.*

They are *Men* by their owne *Nature* and inclination *Prudent*, *Frugall*, *Temperate*, *Masters* of their owne Affections.

If these *Conditions* be better then yours, Why *Should* you not *Embrace* and practise them?

But if their *Manners* be contrary to these, They are not truly *Spanish*, but *Bastard* Degenerous, *Adulterate.* And

And therefore to be *Refuſed*, *Reiected*, *Contemned*.

But the *Spaniards* are naturally *Ciuill* and *Curteous*.

Therefore the fitter for *Entertainement* and *Coniunction* of *Friendſhip*.

They are *Ingenious*.

Therefore the abler to *Moue* and *Gaine Affections*.

They are pleaſant in *Conuerſation*.

Therefore in Aſſemblies and Courts, *Gratious*, *Welcome*, and *Acceptable*.

For Engliſhmens *Affections* are not *So* ill tempered, *Moulded* of ſo baſe a *Clay*, or Compoſed of ſo Ignoble a *Mettle*.

But rather all things in *England* are framed to *Ciuilitie*, *Curteſie*, and to all other *Garbs* and *Graces* of *Complement*, *Courtſhip*, and *Curioſity*.

Why therefore *Should* not the *Engliſh* and *Spaniſh Nations*, well agree & liue louingly together, Seeing in former times there haue beene *Great* and *Famous Matches*, and *Friendſhips* betweene theſe two *Royall Crownes*, Great coniunction of Mindes, *Singular Reſemblance* and *Conformitie* in *Manners*, And that now *againe*, they are to be *tyde* together by the *Same Knot*, *Vnited*, by the ſame *Obligation* of *Loue*, and by the Same *holy Bond* and Alliance of *Marriage*.

But

But you will say, That this *Royall Mariage* is for Another and *Greater* Cause generally *Disliked:*

Namely, for *Diuersity* and *Disagreement* in *Matters* of *Religion.*

Indeed, this *Difference* of *Religion* is the *Stone* of *Offence*, and the *Rocke* of *Scandall.*

But O YEE *Men!* either wholly *Ignorant*, or much Vnskilfull of *Chronicles* and *Histories* both of your owne and former Ages:

Let vs beginne with *Later Times:*

Did not *Anthony* Duke of *Burbon* and Father to *Henry* the *Great Late French King*, in Faith and Education *Catholike*, Marrie *Ioanna Albretana* Queene of *Nauarre*, A *Protestant*, yeere 1529.

So *Henry* the Fourth, himselfe then King of *Nauarre*, by *Education* and *Profession* a *Protestant*, did at *Paris* in Our *Ladies Church*, in *Great Pompe* and *Royalty*, and in the *Presence* of all the *Great Princes* and *Peeres* of *France*, Mary *Margaret Valoys* Daughter of *Henry* the Second the *French* King, being as her Ancestors, In *Faith* and *Profession Catholike:*

Charles Cardinal of *Bourbon* the *Kings* Vncle, Ioyning their hands in Mariage together, yeere 1572.

And for that this was an *Action* full of *State*,

And *Maieſty*, and performed with *Great Royalty* and *Magnificence*, Whoſoeuer deſireth a *More Ample Diſcourſe* hereof, I referre him to a *Booke* Entituled, *Memoirs Francois*, yeere 1579.

So the Duke of *Barr*, *Prince* of *Loraigne* and Eldeſt Sonne to *Charles* Duke of *Loraigne* a *Catholike*, Maried *Madam Catharine Bourbon*, King *Henry* the Fourth his onely Siſter a *Proteſtant*, in the famous *Church* of Saint *Germanes* in *Paris*, yeere 1599.

Whoſe *Princely* Affections, notwithſtanding diuerſity of *Religion*, were Tempered in ſo *Sweet* a *Harmony* of *Loue*, that he could not haue beene *Husband* to a better *Wife*, She to a *Nobler Husband*, Being but one *Soule*, not in two *Bodies*, but *One*, called by two *Names*.

Serres Hiſt. of France.

And ſo is at this Time, *The* generall vſe and practiſe, in *France*, *Germany*, *Denmarke*, *Sweathland Poland*, *Hungary*, and other parts of *Chriſtendome*.

Let vs aſcend Higher.

So Queene *Clotilda*, Siſter of *Childebert* and *Clotarius* Kings of *France*, in Religion a *Catholique*, was Maried to *Almarick* King of *Spaine*, an *Arrian*, yeere 514.

So *Sigesbert* King of *Metz* in *France*, in *Beleeſe*

and

and *Profession Catholique*, tooke to *Wife Brunichild* Daughter of *Athanigild* King of *Spaine*, being an *Arrian*, yeere 569.

Gregory of *Tours* a *Graue Author*, thus Commends her. *Lib.4.Cap.26.*

Shee was (*saith* he) a *Virgin*, comely in *Feature*, Beautifull in *Fauor*, Modest and *Gracious* in behauiour, *Prudent* in Counsell, *Sweet* in Conuersation.

So *Chilperic* King of *Soissons* in *France*, Brother to the forenamed *Sigisbert*, in *Faith* and *Practise Catholique*, did Marry *Glassunita* otherwise called *Galsuinda* an *Arrian*, Sister to *Brunechild*, yeere 579.

So *Charles* the *Grosse*, King of *France*, in *Faith* and *Profession Catholique*, bestowed his Sister *Gilella* a *Christian*, in Marriage vpon *Rollo* Duke of *Normandy* being not *Christian*, yeere 1133.

So *Ethelbert* KING of *England* northen Conuerted, did Mary BERTA Daughter to *Clotarius* KING of *France* a *Christian*, yeere 614.

So Saint *Ierome* in his First Booke against *Iouinian*, and Saint *Austine* in his *De Fide & Operibus* of Faith and Workes, *Chap.* 19. both affirme, *That* such *Mariages* betweene *Persons* of different *Professions* were in their Times in the *Church* of GOD and Law of *Grace*, very *Frequent* and vsual.

Let vs *Search* the *Scriptures.*

So Holy KING *Dauid*, a Man after GODS own *Heart*, Maried *Maacha* a GENTILE, Daughter to *Tholomai* KING of *Geſſur*, 2. *King.* 3.

So in the *Law* of *Nature* before him, The *Greateſt* of the Three *Arch-Patriarchs Abraham*, Maried CETVRA a *Cananite* and *Gentile*, *Gen.* 25.

So *Iacob* Maried faire *Rachael* and *Lia*, *Labans* Daughters Gentiles, *Gen.* 29.

So *Ioſeph* tooke to *Wife Aſeneth* an *Ægyptian*, Daughter of *Putiphar*, *Gen.* 41.

So *Iuda* Maried *Sua* a Cananite and a *Gentile*, *Geneſ.* 38.

So the Reſt of *Iacobs Children* (as appeares by *Moſes* Narration) after his *Returne* from MESOPOTAMIA into *Canaan*, tooke to Wiues, All *Gentiles* of that *Land.*

The *Command Exodus* 34. Inhibiting *Mariage* with *Gentiles* was vnderſtood of thoſe *Gentiles* onely, whom GOD would haue *Murdered* and *Deſtroyed*, ſpecified in *Deut.* 7. And not others.

And that *Precept* alſo of not *Intermarying* with them, was *Iudiciall* and ſo Determinable, *Abrogated*, and Ended with the *Ceremonies* of that Law.

So *Booz* (from whom Our SAVIOVR CHRIST deſcended) *Married* RVTH the *Moabite* a *Gentile*, *Ruth* 4.

So

So SALOMON *Maried* the Daughter of KING PHARAO; in FORTVNE, POVVER, and COMMAND the GREATEST and Most PVISSANT MONARCK then not of ÆGIPT only, but of all the EAST, by which MARIAGE the Implacable Hatred which *Continued* so long betwixt those two mighty *Nations*, The *Ægyptians* and the *Hebrewes*, was turned Into ROYALL *Amitie* and FRIENDSHIP, all *Iniuries* appeased, all *Enmitie Extinct*.

Insomuch as *Dionysius* a Famous writer affirmes that MARRIAGE by the *Ordinance* of GOD was made not only for the *Generall* GOOD of those two *Mighty Kingdomes*, but of all the *World* Beside. And all *Learned Moderne*-Authors are of *Accord*, That This *Choise* was both *Commanded* and *Commended* to SALOMON by his *Royall* FATHER DAVID:

Knowing that no other *Princely Marriage* for SPLENDOR of FORTVNE, OPVLENCIE, DIGNITIE, and MAIESTIE, could PARALLEL *Him*.

And YEE cannot say, That this PRINCESSE any way Peruerted him.

For this *Deprauation* and *Auersion* of *Mind* in the opinion of *Greatest Rabbins* proceeded wholly from his other *Wines*;

And as *Graue Authors* write, This his Error and Seducement *Continued* not aboue one yeare or two at the *Moſt.*

Howſoeuer,

It muſt be *Eternally Recorded* to the Immortall *Glory* and *Fame* of This MIRACVLOVS KING; as *Ianſenius* Pſ. 44. *Soto-Maior* in his Preface to the *Canticles*, *Vatablus*, *Montanus Clarius*, all Learned Moderne *Authors Auerre*, and amongſt the Ancient *Honorius*:

That this MIRACLE of *Wiſdome* was the Expreſſe FIGVRE of our SAVIOVR CHRIST, and PHARAOHS DAVGHTER his ROYALL WIFE, of The CHVRCH his holy SPOVSE.

And theſe words 3 *Reg.* 11. which by way of *Rebuke* and *Reprehenſion* are ſo much vrged for aggrauating his offence;

Rex SALOMON *adamavit Mulieres Alienigenas Multas*, Filiam *quoque* Pharaonis:

Salomon loued Many Women, and Pharaohs *daughter alſo*:

Are thus to be vnderſtood, and not otherwiſe;

Rex SALOMON *adamavit Mulieres Alienigenas Multas*, Filiam *quoque* Pharaonis, *id eſt* Potiſſimùm *Filiam* Pharaonis:

KING SALOMON Loued many women Strangers,

Strangers, but PHARAOHS DAVGHTER his PRINCELY WIFE most Affectionately of ALL.

What is in the true sense of these Words that may iustly make any thing against him?

For Notwithstanding his DELICT in suffering the powerfull *Affections* of WOMEN to *Predominate* his *Masculine*-Courage;

Yet the *Heart* and *Eyes* of GOD were euermore vpon him, as *Appeares* by That *Tenderesse* of *Affection*, and Sweetnesse of Loue GOD So Much endeared him, Saying,

That I will be to HIM For a FATHER, and HE shall be to ME for a SONNE, Who if *He* shall doe any thing *Vniustly* I will rebuke him in the *Rod* of *Men*; And in the *Plagues* of The Sons of Men: But my MERCY I will neuer *Take* from HIM, as I tooke from SAVL whom I *Remoued* from my *Face*, 2 Reg. 7. *Paralip.* 22.

And hence it is *Apparant* to all *Such* whose *Censure* is more Seuere toward this HOLY KING, That the *Punishment* and Correction wherewith GOD Chastised him, was the *Punishment* of an Indulgent *Father* towards a SONNE, which was of LOVE and Tenderesse, and not to an *Enemie*, which is of *Seuerity* and *Indignation*.

And the *Name* which GOD by his *Prophet Na-*

than

than impoſed on him 2 *Reg.* 12. was, *Amabilis Domino, Amiable to our Lord, One whom our Lord loued:* which Loue in God is euer taken For ELECTION to ETERNAL GLORY.

Cap. 12. St *Matthew* knew not how to *Magnifie* Chriſt aboue all the *Sonnes* of *Men*, better then by ſaying, *Ecce Plus* Quàm SALOMON Hic; *Behold a Greater then* Salomon *is here.*

Other Learned Fathers *Stile* him *Prophet*; *Others*, as Saint *Ambroſe*, Saint *Hilarie*, Intitle him frequently HOLY, which they would not doe of a MAN that ſhould die ill.

Saint *Hierom* an Author of Irrefragable *Authoritie*, ſecond booke againſt *Iouinian*, making A CATALOGVE of All *Great* Perſonages, who both ſinned and repented; Placeth firſt *Dauid*, SALOMON, *Manaſſes, Moſes, Aaron.*

And it is certaine in the opinion of Moſt Learned *Fathers* and *Doctors*, That full of *Compunction* and *Contrition* of *Hart* he wrote the booke of *Eccleſiaſtes*, The *Prouerbs* and *Canticles After* his *Repentance.*

To ſay the SCRIPTVTE *Records* not his *Repentance*, is a *Reaſon* drawne from a Negatiue which neuer proues any thing. For where in all the Scripture, is *Adams, Eues, Berſabees, Lot, Noahs Repentance* Mentioned?

Yet

Yet there is no true *Beleeuing Man*, That doubts either of their *Repentance* or *Saluation*.

Yea,

For Surpluſſage,

Salomons Repentance Appeares Euidently in *Holy Oracles*.

Nouiſſime egi Pœnitentiam & Reſpexi vt Eligerem Diſciplinam, Speaking of him Selfe *Prou. 24.*

Though late; I did Repent me, And looked Backe to embrace Correction:

This of Him likewiſe:

Et liberaſti me à Perditione & eripuiſti me de Tempore Iniquo:

Thou Deliueredſt me from Deſtruction, Preſeruedſt me from An euill Time.

Manus meas extendi in Altum & Inſipientiam Animæ meæ luxi:

I lifted vp my Hands on High, and Bewayled the Folly of my Life:

Poſſedi cum ipſa COR *meum Sicut ab Initio; Propter hoc Non Derelinquar:*

I poſſeſſed againe with this Repentance my Soule, as From the Beginning, and for This my Repentance, I am not Forſaken of my Maker.

So that the High Bleſſing of *Moyſes Deut. 33.* was fulfilled in SALOMON.

Sicut Dies Iuuentutis Tuæ, Ita & Senectus Tua.

As the Happy Daies of thy Youth were, So is thy Old Age.

And it is Most Agreeable to GOD;

Cuius proprium est Misereri semper & parcere:

Whose Property is euer to Pardon, And haue Mercy:

Which Treating of a *Subiect Royall*, is *Occasionally* Spoken:

That Euery GOOD *Christian* should, *Reuerently*, *Piously*, and *Holily*, Beleeue of This GREAT KING, who was in Most THINGS, The NOBLE And Most Expresse FIGVRE of OVR SAVIOVR CHRIST.

So *Moyses* Ordeined to be *Prince* and *Leader* of GODS *People*, A *Man* Indued with the *Spirit* of GOD, tooke to *Wife* SEPHORA an *Ægyptian*, being a *Stranger* to *Israel*; which *Mariage* MARY and AARON *Disaffecting*, entertained with much *Murmur* and *Obloquy*: Exod. 2.

But *Attend* the *Issue*; With what *Vengeance* and *Plague* GOD Punished their Temerity: Numb. 12.

MARIE was presently from *Head* to *Foot* Couered All Ouer with a *Foule Leper*, And AARON in *Deepe Resentment* and *Remorse* of his *Sinne*, preuenting *Punishment*, By much HVMILIATION found MERCIE.

A faire EMBLEME And SYMBOLL

of all *Such* who Prophanely *Murmur* and *Speake* against the *Sacred-Royall-Marriage* of Two the Greateſt *Princes* in *Europe*:

For the *Diſcourſe* of Subiects in STATE AFFAIRES, Saith a *Graue Authour*, ought to be like *Ancient Faire Temples*, Full of *Reuerence*, *Reſpect*, and *Religion*:

For this *Effronted Liberty* in *Subiects*, Detracting from the *Honour* of *Princes*, and *Cenſuring* their *Sacred-Actions* and *Deſignes*; What other *Thing* elſe is it but a Kinde of *Sacriledge*, and BLASPHEMIE? Both againſt GOD and KINGS?

But *Beware*, leſt being *Found* with MARIE and AARON *Culpable*, and *Conuicted Criminals* of MVRMVR againſt GODS PROVIDENCE, In *Seuerity* of *Indignation* and in *Iuſtice* of his *Iudgements*, he *Strike* you not with like *Vengeance* and *Puniſhment*:

Stat ſupra Caput Fatum tanquam Enſis Damoclis:

Miſchiefe like *Damocles* Sword hangs Perpendiculer Alwaies Quer-head.

And as *Ciuilians* Teach:

Nemo ſine Damno & Pœna Malus eſt:

No Man is Euill with Immunity from Puniſhment.

PLATO Condemned as *Sacrilegious*, All ſuch *Perſons Who Applied* The *Mathematicks* to *Prophane Vſes*:

What then ſhall *Men Eſteeme* of them, who *Wreſt* and applie *Scripture* to Deſtroy *Vnity*, and Make a *Schiſme* in the HEARTS of Subiects from their SOVERAIGNE?

Whoſe *Diſcourſes* are more *Pregne* of *Sedition* then *Eloquence*; who Affect more the Praiſe of Vaine-talkers, then Diſcreet-Teachers; who *Declame* Publikely againſt KINGS PROCEEDINGS, and make it A *Common-Place* of their TEXT, To leape from the *Manners* of their *Pariſhioners* LIVES, Preſumptuouſly to Speake of the AFFAIRES of PRINCES.

Elegantly SENECA *De Conſ. Cap. II.*

Vt Quiſquis Contemtiſſimus eſt, ita ſolutiſſimæ Linguæ eſt:

THE MORE Seruile And Degenerate-Spirit, is alwaies Moſt Queſting and Lauiſh of Tongue.

Better Saint AMBROSE:

Ad Menſuram Sermones Tuos Iudicij Libra examinatos Profer: vt ſit in ſenſu Grauitas, in Sermone Pondus, in verbis Modus:

Poize

Poize thy *Speeches* in the *Ballance* of Iust *Consideration* and *Iudgement*: That there be *Discreetnesse* in the *Meaning*, *Weight* in thy *Speech*, *Measure* in thy *Words*.

And as *Tertullian* well obserues,

Good-Subiects should Haue,
Ora *Taciturnitatis Honore obsignata*;
Their Mouthes *Sealed with the* HONOR *of Silence.*

Nay,

The Holy Ghost teacheth Plainer this lesson.

Aurum tuum & Argentum tuum Confla, & verbis Eccles. 28.
Tuis Facito stateram & Frenos ori tuo Rectos.

Melt thy Gould *and* Siluer, *and prepare a* Ballance *For thy* Words, *and strait-Bridles for thy mouth*:

Insinuating hereby,

That we *should Place* a *Ballance* at our Mouthes, *Prudently* and *Maturely* to *Poize* all our *Words*, before we speake them:

Considering well with our *Selues*, if it be now a *Time* to *Speake*; and to speake in such a fashion; and of such a subiect:

What *Good* or *Harme* may redound to the Company I am in, by such a speech?

Is it not to trouble the *Peace* of my *Countrey*?
Is it not to raise sedition in the *Common-wealth*?
Is it not to Dishonour my KING or PRINCE?

or to Diſaduantage my ſelfe? With many ſuch like Circumſtances, which euery *Wiſe-man* ought to haue before his *Eies*:

For If euer in any *Occaſion Men* ſhould obſerue this Aduertiſement of the *Wiſe-man*:

Ad Limam *antequàm ad* Linguam;

That Mens *Words* and Speeches ſhould be firſt Filed and Corrected at the File of Reaſon before they paſſe to the Tongue;

Certainely,

It is in the Actions and Affaires of Great Kings and Princes:

To which Alludeth *Eccleſ.c.*18.

Nonne verbum Bonum Supra Datum?

Is not a Good Word *better then a* Gift?

But the Moderation of your *Great* and GOOD KING, is like that of the Emperor *Theodoſius*; Whoſe ſaying in His Royall *Speeches* he Frequently vſeth,

Si ex Leuitate, Contemnendum:
Si ex Inſania, Miſerandum:
Si Ab Iniuria, Remittendum:
If the Speech be out of *Humor* and *Paſſion*,
It is to be *Contemned*:
If out of *Rage*,
To be *Pitied*:
If out of Spleene,

To

To be *Pardoned*:

So the *Most* Beautifull and RELIGIOVS QVEENE HESTER, being by *Birth* and *Profession* an *Hebrew*, was married to the *Great* MONARCH ASSVERVS being of An other *Nation* and *Gentile*:

O *How* much *Good* ensued of this *Mariage*;

How *Many* great *Blessings* and *Benefits* did it bring vnto the *Nation* of the *Iewes*, When the LIVES, *Estates*, *Liberty*, and *Safety*, of So many MILLIONS of them, were *Protected* And Preserued by that meanes: *Hest. Chap. 8.*

So may it be HOPED; That *This* our Most *Louely* and *Gratious* HESTER is likewise *Borne* and *Bestowed* vpon the *World* by GOD, to blesse Christendome with *Peace*, and to *Preserue* So many *Nations* from *Slaughter* and *Destruction*.

And as the *Bloud*, *Harts*, and *Affections* of all the KINGS, PRINCES, and EMPERORS, of *Europe*, are *Conioyned* and *Knit* together in this most *Glorious*, *Diuine-Marriage*:

So it is most *Conuenient*, That the *Hearts*, *Minds* and *Affections* of all their *Subiects*, Should *Affectionately* vnite and *Grow* together, in this ROYALL VNION and *Coniunction* of their *Princes*.

For the *Highest Happinesse* of the *People*, is wholly to *Depend* vpon the *Will* and *Good pleasure* of their PRINCE.

For

For the *Pleaſure* and *Command* of the *Soueraigne*, Like the Higheſt MOOVING-SPHEARE, ought with his *Motion* to *Regulate*, *Direct*, and *Carrie* about in his Owne *Courſe*, the *Wils* and *Affections* of the Inferiour *Orbs*.

And as in the *Naturall Body*, the Superabounding *Element* is alwaies Superiour and *Predominant* ouer all the Reſt; So in a *Ciuill* and *Politique Body*, All the other inferiour *Members* are to be *Directed* and *Ordered*, By the *Sole Soueraigne-Will*, *Pleaſure*, and *Command* of the *Prince*.

The *Myſteries* AND SACRED CABAL of *Princes*, are *Depths Vnſearchable*;

Not to be Raſhly *Talked* of, And PROPHANED by the *People*; Nor without *Touch* of *Diſloyalty*, to be CENSVRED or Contradicted by any *Man*.

Hence it is *Apparent*, from the *Teſtimony* and Authority of the *Scripture*, from the *Receiued Vſe* of the *Church*, The *Practiſe* of *Times*, The *Conſent* and *Cuſtome* of *Princes*, That *Diuerſity* of *Religion*, Is no Iuſt *Impediment* of *Contracting Marriages* Betweene *Chriſtian Princes*:

Nay Rather,

There is *Pregnant* and Inuincible *Reaſon* and *Neceſsity* for This, In the *Myſteries* of *Princes* and *Secrets of State*.

For

For where, In the whole WORLD, is there a *Wife* to be found, of the very *Selfe-same Religion*, That in LINAGE, BLOVD, FORTVNE, ESTATE, MAIESTY, POVVER, GREATNESSE, COMMAND, and ALLIANCE, Is any way *Answerable* or *Equall* to the Most *Excellent* and *Illustrious Prince*, CHARLES *Sole* SONNE vnto the Most MIGHTY and *Potent* MONARCH of GREAT BRITAINE?

But *These* kinde of MEN, that are not able to *Penetrate* and *Comprehend* the Great *Secrets* and *High-Designes* of *Princes*, But *Measure* All *Things* according to the *Wilde* and *Giddy Apprehensions* of their owne *Crazie Braines*, Doe *Esteeme* it as *Honourable* for a Great *Prince*, to *Marry* the Daughter of a *Burgeois* of *Rochel*, or the *Sheriefe* of *London*, So *Shee* be of the Same *Religion*, as the *Daughter* of the Most *Potent* MONARCH in the *World*, that differs something in Profession.

Scinditur incertum Studia in Contraria Vulgus:

So,

TH'VNCERTAINE VVLGAR WITH VNCONSTANT HEARTS,
IS STILL DIVIDED INTO MANIE PARTS.

Secondly, there can be no *Danger* of *Alteration* in *Religion* either to *Prince* or *People*, Especially in A *Well-Ordered* And *Well-Gouerned Kingdome*,

Where *Religion* is Estabilished, *Rites* and *Ceremonies* Ordained, and by long Vse and *Custome* Receiued and *Confirmed*; Where there is a most *Select Clergie*, Famous *Preachers*, Flourishing *Vniuersities*, Learned *Prelates*, Reuerend *Bishops*, and *So* Many Excellent *Teachers* and *Professors* in All *Places*.

Nay Rather,

It is Much More *Probable*, That the *Prince* being *Furnished* with *So* Many GREAT *Helps* and *Meanes*, Should *Draw* His *Royall Spouse* to His *Religion*, then Contrary; Seeing the ROYAL LADIE is a Tender and Delicate Young *Princesse*, farre from Her *Countrey* and *Friends*, Borne and *Bred* Amidst the *Pleasures* and DELIGHTS of COVRT, Accustomed to *Royall Courtship*, DELICIOVSLIE Dandled in FORTVNES LAP; To whom it belongeth not to Iudge of *Arguments* and *Disputations* in *Schooles*, Not to *Conuerse* with *Study* or *Bookes*:

For what can ONE Tender LADIE, Attended onely by her *Courtiers*, Accompanied onely by her *Ladies* and *Maides* of HONOR; Doe, against *So Great* a number of *Doctors*, and Learned *Bishops*, Against a Whole KINGDOME?

Thirdly, In the *Neighbouring Great* and *Spatious* KINGDOMES, of *France*, *Germany*, *Poland*, *Hungary*, *Swethland*, *Denmarke*, and the *Low-Countries*,

Countries, and in other *Places* where there are differences of *Iudgements* and *Opinions*; And where Men of *Seuerall Religions*, liue *Promiscuously* together:

The Diuersity of *Religion*, hinders not *Ciuill* SOCIETIE and CONVERSATION amongst them, Much lesse their *Matching* and *Entermarrying*, *One* with *Another*:

Nay,

In Regard of the *Condition* of *Times*, There is *Much* FAVOVR and *Freedome* afforded Them, And that by *Publique Edicts*; *That* for the *Common Good* and Preseruation of *Ciuill Peace* amongst them, That they Should *Liue* according to their *Seuerall Affections* and *Professions*:

For such is the proper Nature of Religion, That it may By reason be perswaded, But not by force Constrained;

For GOD is not in the bitter *Diuision* or *Alienation* of *Affections*, Nor in the Raging *Fire* of *Seditions*, Nor in the Turbulent *Tempests* and *Whirlewinde* of *Contradictions* and *Dissentions*; But the *Spirit* of GOD is in the *Sweet Gentle-Breath* and *Still-Calme Winde* of *Peace* and *Concord*. 3. Reg. 19.

And out of *Question*, It would Much *Conduce* to the GOOD and BENEFIT of *Kingdomes* and

Common-wealths, If Men of different *Perſwaſions* in *Religion*; The *One*, *True*, and *Sincere*, The Other *Pretended* and *Erroneous*, Caſting away All *Leuen* of *Bitterneſſe* and *Malice*, Liuing *Peaceably*, *Quietly*, *Louingly*, *Ciuilly*, *Friendly*, and *Familiarly* together, would *Nouriſh* and *Cheriſh* Charitable and Chriſtian *Society* among themſelues; That So, vpon all *Occaſions*, they may with Ioint *Hearts* and *Hands*, Valiantly fight for, and *Defend* their *Prince* and *Countrey*.

For *Nothing* elſe is *Signified*, by that *Speare* wherewith *Æolus* Ouerthrew and *Caſt Downe* the *Mountaines*, Then the *Sword* of *Diſſention*:

And let the Saying of that *Famous Phyſitian*, be Imprinted in All MENS MINDES, who hauing Made a *Curious Suruey* of the Admirable *Frame* of *Mans* Body, Conſiſting of *Diuers* different *Parts* and *Organs*; Did notwithſtanding *Conclude*, That all theſe *Seuerall Members*, were a Certaine *Entire-One*, Becauſe they are *Couered* and *Comprehended* vnder One *Skinne*:

So *Should* we often *Remember* and *Conſider*, That though in the *Duels* and *Quarrels* of *Religion*, The *Iudgements*, *Opinions*, and *Apprehenſions* of *Men*, be different and Diuers; *Yet ought we All*, as it were by a Vniuerſall *League* and *Law* of NATVRE, to be *Compacted* and *Coagulated* together

ther in *Perpetuall Friendship*, and to *Be* and *Esteeme* our selues ONE, being all made by one *Creator*, *Sanctified* by one *Baptisme*, *Redeemed* by one *Christ*, Predestin'd to one *Heauen*, and to be eternally *Made* happy by one GOD, the *Glorious* and *Euer-Blessed*-TRINITIE.

SINCE THEREFORE

It is the *Blessed good* Pleasure of *Heauen*, to binde and *Fast-Tie* together the *Three* Great *Monarches* of *Christendome*, In this ONE and yet *Triple-Knot* and *Coniunction* of *Sacred Mariage*; (Being the apparent *Worke* of the FINGER of GOD, And the profound *Counsell* of his *Diuine Prouidence*) It doth Consequently *Follow*, That some *Great*, *Memorable*, and *Stupendious Worke*, for the *Illustration* of Gods *Glory*, Is probably to be *Designed* by Them; and *Piously* to be *Hoped* for and expected by Vs.

And *What* els can that be? Then the Propagation, *Enlargement* and *Protection* of that *Blessed Faith*? the *Sacred Titles* whereof they carry annexed to their *Scepters*?

For as all Religious *Wars*, had their first *Motiues* from the *Zeale* of the Aduancement of *Gods Worship*: So it is *Most* requisite, That they *Should* be *Vndertaken* and prosecuted for the *Dilatation*

and *Propagation* of the Same *Diuine Worſhip*.

For HE that Armed *Ioſua, Sampſon, Gedeon, Dauid* againſt the *Philiſtians, Amalechites, Amorites*, and other *Infidels*; The ſame *Prepotent* Commander of the *World*, GOD Almighty, In whoſe *Hands* are the *Counſels* of *Warre, Peace*, and *Victories*: Doth from *Heauen*, denounce this his high *Command* vnto you, *That* you *Conuert* your *Armes* againſt his and *Your Enemies*.

Why therefore *Should* they not with conioyned *Hearts* and *Hands*? With prepared *Nauies*? with *Well* appointed *Forces*? with Leuied *Armies*: Draw their *Swords* together, againſt the *Inſatiable Deuourer* of *Chriſtian Bloud*? And *Couragiouſly* beat *Downe*, Conquer and *Trample* in the *Duſt*, the *Pride* of the *Ottoman*-Nation.

Neither can any *Man* that *Shall* behold Their *Glorious Enſignes* and *Diadems*, beleeue that *They* Can be *Otherwiſe* affected; But rather that *They* doe *Still* Lodge and *Nouriſh within* their *Breaſts*, *Moſt Noble Reſolutions*, and vehement *Prouocations* and *Incentiues* to a *Holy Imitation* and *Emulation* of the *Vertue* and *Valour* of their *Auncеſtors*:

For their *Moſt* Renowned Victories, *Glorious Triumphs*, and Noble *Trophies* Recouered by them from the *Enemies* of *Chriſt*, Will euer exceedingly *Animate* and *Excite* their *Princely Mindes* to tread

the

the *Steps* and imitate the *Glorious* Actions of their *Predeceſſors.*

The Auntient *Gentiles* did wage *Moſt* bloudy *Warres* againſt thoſe who had Violated and Prophaned the *Sepulchres* of their *Anceſtors*;

And can YE Be nice or *Sparing*? of your *Coſt* or *Care*, or *Bloud* or *Life* it *Selfe*? For the recouery of the *Moſt Glorious Sepulcher* of our Lord and *Sauiour*? That moſt pretious *Pledge* and *Treaſure* of Mans *Saluation*, From the *Hands* and Poſſeſſions of *Infidels*?

Let them *be pleaſed* to *Remember*, That; that *Holy Land*, Sometime *Floriſhing* and flowing with *Milke* and *Hony*, Which entertained *Chriſt* Crying in his *Cradle*; Diſputing in the *Synagogues*; Preaching in the *Temples*; Inſtructing the *Multitudes*, Performing infinite *Miracles*, And accompliſhing the *Worke* of our *Redemption*, Is the *Benediction* of *Abraham*, the *Poſſeſſion* of *Iacob*, the *Patrimony* of *Chriſt*, the *Heritage* of the *Church*, the *Treaſury* of *Deuotion*, and the *Pledge* of our *Holy Faith*: Which *Pledge*, (MOST SACRED KINGS) Committed and deliuered to your *Truſt* and *Royall Protection*, Will one day bee againe *Required* and demanded at your *Princely hands.*

Thoſe Auncestors of yours, KINGS of *Moſt Bleſſed* Memory, The *Ramyrij*, *Sanchij*, *Clandoueis*, *Ludouicks*

Ludouicks, Charlemaines, Baldwins, Edwards, Henries, Richards, held it no leſſe *Glorious* vnto them, to *Aduance* the victorious *Enſignes* and *Sacred Trophies* of the CROSSE in the *Ægiptian* Confines, Then did Sometimes *Alexander* the Conqueror of the World, to Erect his *Votiue-Altars* in the farthest LYMITS of the *Indies*, Or that Inuincible *Hercules* his two *Pillars*, As the Period of his long *Nauigation*:

Yea *They* refuſed no *Daunger*, either of *Life* or *Fortune*, But caried on, and animated with a *Holy Zeale*, they did Vndertake innumerable *Expeditions*, Vndergoe *Infinite Perils*, and *Performed* many *Glorious* and Heroicall Enterpriſes.

YE Are nothing *Inferiour* to them; Not in *Honour* or *Dignity*; Not in Titles or Bloud; Not in *Place* and *Office*; Not in *Maieſtie* or *Greatneſſe*; Not in *Potency* or *Empire*; Not in *Lands* or *Territories*; Not in *Armes* or *Forces*; But *Much* more *Able* in *Riches* and *Reuenues*; More *Eminent* in *Kingdomes* and *Empires*; More Powerfull in *Subiects*; More furniſht with *Armies*. So that what was Troubleſome and Grieuous to *Them*, will be now *Light* and *Eaſie* to *You*; What was *Ouerchargeable* and Burdenſome to *Them*, will be *Moderate* and of Small expence to *You*; That which was *Difficult* in the *Enterprize*, and Scarſe Fezible to *Them*,

will

will be *Faire*, *Facile*, and *Fortunate* in the Execution to *You*.

YOV are Stiled the PROTECTORS of your *Kingdomes* & *Empires*, The *Defenders* of *Christianity*, The FATHERS of your *Countries*, And that *Worthily*; For you are KINGS, and therefore Something *More* then *Men*, You are GODS vpon *Earth*, Therefore it is conuenient You Should more Carefully maintaine GODS Cause, More *Zealously* fight GODS Battels then your *Owne*.

Doe not with *mutuall* inteſtine *Warres*, Aſſault and Vnſheath your *Swords One* againſt *Another*: Turne not *Your* Victorious *Armes* into your proper *Bowels*, Againſt your owne *Brethren*, Againſt *Men* waſht and *Conſecrated* in the *Bloud* and *Sacraments* of *Chriſt*.

Heu quantum potuit Terræ Pelagíque parari,
Hoc quem Ciuiles hauſerunt Sanguine dextræ:

O what might we haue gain'd by Seas *and* Lands,
With that deare Bloud *ſpilt by our proper hands.*

I will preſume to *Shew You* your *True* and vndoubted *Enemies* againſt whom you are to *Fight*: Namely Thoſe who are *Animated* with our *Wounds*, *Inebriated* with our Bloud, Elated with our *Spoiles*,

Thoſe who *Ambitiouſly* deſire to *Excerciſe* their Cruelty, and *Embrue* their hands in your *Sacred Bloud* and *Bowels*; Vpon *Theſe Turne* your Conquering *Armes*: On *Theſe Diſcharge* all the *Fury* of your *Warre*; Haſten to their *Deſtruction* aud *Extirpation*; *Daunt* their *Inſolence*, *Repreſſe* their *Pride*, *Breake* their *Power*, *Subdue* their *Forces*, *Conquer* their *Armies*, and Moſt Happily Vanquiſh their *Fury*, with your *Fortitude*, Their *Rage* with your *Reaſon*, Their *Impiety* with your *Piety*, and their *Powers* with your *Potency*.

The *Titles* of SOVERAIGNTY, (as Saint *Auſtine* affirmeth) are reputed, The *Speciall Gifts* of GOD.

And theſe *Glorious Titles*, theſe *Noble Enſignes* of *Honour*, this MAIESTIE and *Greatneſſe* of *Name*, which *Meet* together in Your *Royall Perſons*, Are not *Titles So* Much of *Oſtentation*, as of *Negotiation*; Not *So* Much *Allectiues* of *Power*, as *Sacred Signes* of *Office*.

This YOVR *So Great Soueraignty* Ouer MEN here in *Earth*, is not Conferred vpon *You*, for the Imploying *Your Selues* in *Light* and *Triuiall Affaires*, *But* For the Performance of EXCELLENT, GREAT, And HERQICKE *Actions*.

For *Hieruſalem* the *Holieſt* of *Cities*; For Royall

all *Constantinople*, the QVEENE of *Cities*, that *Mistresse* of the *World*, The Ancient *Seat* of the *Empire*, The *Glory* of the *East*; For *Palestine* the *Nursery* of CHRIST, The *Climate*, *Natiue Soile*, and *Seat* of the *Prophets* and *Apostles*, The *Holy Sepulture* of *Martyrs*, The *Most Sacred Monuments* of *Christian Faith*:

What *Difficulties* did *Those* Royall *Kings Your Progenitors* vndergoe? What *Dangers* did they vndertake? What *Battels* did they not *Fight*?

YOV The Kingly *Seruants* of CHRIST Your *King*, *Aduance* and *Erect* againe in Those *Places*, *His* and *Your* Royall *Standerds*, The *Sacred Trophies* and *Ensignes* of his CROSSE;

This *Triumphant Crowne* of *Victory*, is Designed to *You* of GOD; This Eminent *Height* of *Glory*, is Left and *Reserued* for You by your *Ancestors*; That as YOV are Extracted from their *Royall Bloud*, So YOV may *Nobly* Insist in their *Royall Footsteps*.

GOE On *Therefore* Happily, And adde *Victories* to *Victories*, *Triumphs* to *Triumphs*, And by Your *Most Noble* VERTVES, And by Your Diuine *Benefits* and *Blessings*, vpon the *Christian World*, *Encrease* and Improue that *Hereditary Stocke* of *Glory* which YOV haue Receiued from Those Great KINGS *Your Glorious Predecessors*.

Follow Them *Step* by *Step* in their *Glorious* Actions, *Aduance* their Royall *Deſignes*, And what They Happily *Enterpriſed*, Doe YOV More Happily *Accompliſh*:

That hauing *Againe*, after *So* long a *Loſſe*, *Recouered* and *Receiued* into your *Rightfull Poſſeſſion*, That your *Holy* and *Ancient Inheritance*, YOV may for euer hereafter, *Hold* and *Retaine* the *Empire* and *Command* thereof:

Leaue not to your *Poſterity*, *So Great* and *Exuberant* a *Glory*, of Regaining that *Holy-Land*, from the vniuſt *Poſſeſſion* of *Infidels*;

Neuer did *Heauens* Offer you *So Faire* an *Occaſion*, Neuer yet *So Bleſſed Quietneſſe*, So *Generall* and *Secure* a *Peace* was Hoped for amongſt *Chriſtians*, Neuer was *Chriſtendome So* Populous in *Men*, Neuer *So* POTENT in *Armies*, Neuer were *Souldiers* More *Valiant*, Neuer *So Glorious* and *Rich Spoiles Propoſed*, Neuer *Men* More *Reſolute*, Neuer GOD More *Fauourable*.

For *So Great* A *Bleſſing*, For So Religious a *Seruice*, For *So Illuſtrious* an Enterpriſe, An *Eternity* of *Fame* attends You on *Earth*, An *Immortality* of *Glory* expects You in *Heauen*:

Looke how many *Cares* and *Croſſes* you endure in this *Holy War*, So many Immarceſſible *Crownes* and *Coronets* of *Glory* YOV ſhall receiue in *Heauen*.

O yee *Honours* of MARS, *Ornaments* of *Warre*, Illustrious *Commanders*, Valorous *Souldiers*, *Braue* and Generous *Spirits*, Who doe *Serue* vnder the *Banners* and *Enfignes* of your Inuincible KINGS, And haue *Consecrated* your *Fortunes*, your *Bloud* and *Liues* to their *Honors* and *Seruice*: Behold, I *Inuite* and *Summon* You to these *Glorious Triumphs*, To these *Victorious* Conquests: Where can you *Spend* your *Bloud* more *Honourably*? where can *You Sacrifice* your *Liues* more *Happily*? where can you Purchase *Glory* more Abundantly?

Happy *Yee*, if being *Desirous* to DIE *Nobly*, YOV *Shed* your *Bloud* for *Him* who first powred out *His* for *You*: Happy *Yee* if that *Life* which you Owe to *Nature*, *You* freely *Offer* and *Dedicate* to the GOD of *Life*, the *King* of *Nature*.

In a Warre *So Good*, *So Glorious*, Behold, how All *Things* Promise and *Present* vnto *You Praise*, *Honour*, and *Immortality*.

O Yee *Most* Sacred *Kings*, *Most* Soueraigne *Powers* on *Earth*, According to that *Diuine Wisdome*, That *Inuincible Courage*, That *Incomparable Power*, wherein by the *Prouidence* and *Blessing* of GOD, *You So* Farre Excell All Others; *Embrace*, *Aduance*, *Promote*, *Prosecute*, And Finally, *Accomplish* This *Glorious Enterprise*.

Heauen, Earth, Angels, Men, doe with moſt Vehement Deprecations and *Praiers*, obteſt and adiure *You*:

By that *Holy Ground* which CHRISTS *Bleſſed feet* trode vpon, By thoſe *Sacred Teares* wherewith *He waſhed* it, By that *Pretious Bloud* wherewith *He* Watered it, By that *Faith* which *He* Preached, By thoſe *Miracles* which *He* wrought, By thoſe *Drops* of *Bloud* which *He Sweat*, By thoſe Paines which HE endured, By That *Life* which *He* offered, By that *Death* which *He* ſuffered, and By that *Glory* which *He* purchaſed for YOV, and with which *Hee* will eternally *Bleſſe* YOV.

You haue GOD, *Angels, Men*, your Witneſſes, your Spectators, your Coadiutors; *Angels* will giue the *Charge*, *Men* fight the Battle, GOD, giue the *Victory*. GOD will bleſſe the *Enterprize*, *Angels* will Aſſiſt, *Men* will *Serue*, And the *Vowes, Wiſhes* and *Praiers* of ALL will wait vpon, and *Follow* after:

That the *Euent*,

May be Happy,
Fortunate,
and Succeſſefull
Vnto
YOV.

GLORI-

GLORIOVS ISSVE of HEAVEN,
SACRED PROGENIE of KINGS.

VVITH MOST HVMBLE *ADORATION*, VVITH

Most REVEREND AFFECTION, and with Most Obseruant DEVOTION, I doe HERE PROSTRATE *my* Selfe, *at* THE Feet *of* YOVR PRINCELY MAIESTIES.

lue leaue GREAT PRINCES, Giue leaue.

MOST EXCELLENT,
MOST ILLVSTRIOVS.
MOST IMPERIALL *Paire.*

Paragons In yeares and *Affections*, *Paragons* in *Bloud* and *Linage*, *Paragons* in Princely Fortunes, *Paragons* in *Royall Parents.*

Prosper, *Flouriſh*, *Grow vp*, and *Bud* forth *Goulden* FRVITS and FLOVRES of *Loue* and *Honor.*

And with a BLESSED *Iſſue*, happily *Branch* forth *Princes*, *Kings*, and *Emperors*, your *Royall Of-ſpring*, The LOVE and DELIGHT of both *Your Harts.*

May

May YE be BLESSED with *Childrens Children*, And THEY with a *Succeſſiue Generation* of *Children*,

TO ÆTERNITIE.

Behould *Heauen*, *Earth*, GOD, *Angels*, *Men*, *Creatures*, *Celeſtiall*, *Terreſtriall*, ALL doe *Smile* vpon the *Maieſty* and *Felicity* of Your Royall *Marriage*.

With your *Brightneſſe* and *Greatneſſe*, with your *Glory* and *Potency*, the *World* is made *Great*, *Standeth*, *Proſpereth*, *Flouriſheth*, On *Your ſafety*, the *Publique Securitie*, On Your Felicity, The *Common Felicitie* wholly dependeth.

Marriage, the Sacred *Gift* of *God*, The deſired *Good* of *Mankinde*, The *Inſtitution* of *Nature*, The *Myſtery* of *Grace*, The *Support* of *Life*, The *Solace* of *Loue*, The *Bond* of *Society*, The *Symbole* of *Eternitie*, The *Seede* of *Immortality*.

From and by *It*, *Peace*, *Safety*, *Proſperity*, and all other *Bleſſings* redound to Mankinde.

Let *Princes* Sowe *bright Iemmes* throughout the *Streets*, Let them Scatter *Gould* and *Siluer* throughout the *Champian Fields*.

They can neuer but *Sorrowfully* Reape theſe *Goulden* and *Bleſſed Haruеſts*, without *Hope* of *Children*.

For

For there are no Riches *So Glorious*, to Great *Empires*, as ROYALL ISSVE; The *Strongest Pillers* of *Kingdomes*, The Sureſt *Hopes*, The Higheſt *Glorie*.

With *Your Royall Births*, Moſt Excellent *Princes*, As with Moſt Precious *Treaſures*, the World is Enriched, *Shines* with your *Splendor*, *Triumphs* with the Radiant *Beames* of *Your Maieſty*.

GLORIOVS PRINCES,
SACRED TVVINS of *Heauen*,
Orient SVNNES of the *World*,
LIGHTS of the *Earth*.

As the SVNNE Beholds not all the *Planets* with the *Same* Fauourable and Propitious *Aſpect*, So doth not *Almighty* GOD Looke vpon *You* PRINCES, with the *Same* EIE of Fauour and *Grace* as on other *Men*.

ALL Diuine *Vertues* doe *Shine* in *You*, as in their Brighteſt *Meridian*:

ALL *Graces* haue their *Reſidence* in *You*, as in their *Horizon* of *Honor*:

YOV *Inuincible* CHARLES, PRINCE
Of PRINCES:
YOV *Royall* MARIA, *A* GRACE
Amongſt *Queenes*, And the QVEENE
of *Graces*:

Both the ONE and the OTHER, The *Loue* and *Delight* of *Heauen*, The *Security* of *Kingdomes*, The *Safety* of *People*, The *Lights* of *Europe*, The *Golden* STARRES of the *World*.

THRICE *Royall* CHARLES, The *Happieſt* of *Princes*; As METYS The *Goddeſſe* of *Wiſdome*, Is Aſſigned *Wife* to IVPITER in *Heauen*; So to *You* on *Earth*, The *Greateſt* and *Royalleſt* of PRINCESSES is *Deſigned* for *Your* Moſt *Gratious* CONSORT:

So, By the *Influence* of *Starres*, By the Benigne *Aſpect* of *Heauen*, and *Inſtinct* of *Nature*, *Kingly Eagles*, flie after *Eagles*; *Princes*, Deſire *Princes*; *Cedars*, Loue *Libanus*; *Sunnes*, the *Firmament*; *Lillies*, *Roſes*; *Iewels*, *Gold*; And by the High *Decree* of GOD, And the *Secret* Inclination of *Nature*, The *Royall* and *Fruitfull Progeny* of *Kings* and *Princes*, Doth *Reioyce* and *Triumph*, in *Its* Owne *Like Princely* and *Equall* CONSORT.

YOV, O *Moſt* Inuincible PRINCE, Haue A SOVLE, *Diuine*, *Royall*, Mounting aloft like Pureſt-*Fire*, Diſdaining *Things* BASE, And Placing Its *Selfe* in the Higheſt *Spheare* of *Greatneſſe*.

YOV, Moſt *Excellent* PRINCESSE, Haue A SPIRIT, *Sacred*, *Angelike*, *Bleſt*, Deriued from the Pureſt *Breath* of *Heauen*, And being

of

of a Diuine-like *Æyrie High* Soaring EAGLE, Fixing *Your* Vndazeled EIE vpon *Your* GLORIOVS SVNNE, Doe vpon *Earth*, Breathe forth Nothing *Base* or *Earthly*:

YOV *Princely* BRIDEGROOME CHARLES, Doe Ouerspread the *World* with the Florishing ROSE of *Heauen*, And a Perpetuall *Spring* of All *Prosperities*:

YOV *Princely* BRIDE MARIA, Descended from the IMPERIALL EAGLES, Doe *Gloriously* Beare vpon *Your Wings*, The *Royall* SYMBOLS of POVVER, Presaging *Your* Most *Happy* and *Fortunate* REIGNE Ouer *Men*.

Yee Royall LIVING-SVNNES, Vpon whom *All Men*, Like the MARIGOLD-FLOVVER, Doe turne their *Lookes*, their *Hearts*, and *Affections*:

Yee Heauenly STARRES, brightly *Shining* in the *Glorious* FIRMAMENT of this *World*,

Yee Glister with *Vertues*, *Yee Glitter* with *Rayes* of *Maiestie*, *Yee Delight* with your *Aspects*, *Yee Comfort* with your *Light*, *Yee Cherish* with your *Influence*, *Yee Blesse* with your *Power* All *Things*.

Your SACRED PERSONS, Are a Kingly *Theatre* of HONOR, In which, MAIESTY doth *Spread Forth*, and *Expresse* ALL *Her*

Royall GLORY and MAGNIFICENCE, *Your* LIVES Most Cleere *Glasses*, Exciting *All* to *Honour* and ADMIRATION of them.

Your COVRTS a *Sacred* TEMPLE, wherein *Religious* SACRIFICE is Offered to VERTVE.

Behold, The MVSES doe Dedicate *Victorious* PALMES, to your *Diuine* VERTVE; *Triumphant* LAVVRELS, to your SACRED *Coniugall-Faith*; *Cyprian* MYRTLES, to your CHAST *Loue*; *Florishing* OLIVES, to your SVVEET *Benignity*; Yea the *Victorious Palmes*, doe *Preserue* and keepe their *Curious* BRAVERY; The *Florishing Lawrels*, their *Pleasant* GAYETIE; The *Louing Myrtles*, their *Amiable* BEAVTY; The *Fruitfull Oliues*, their *Trim-Leauy-Gallant-Glory*; The *Vnwithering* AMARANTHS their perpetuall *Verdure*, And *All Other Flowers*, their *Sweet Delicacies*, *Beauties*, and *Graces*, to Compose CORONETS, for the *Adorning* of your SACRED HEADS, The TEMPLES of HONOR.

To *You*, By the *Decree* of *Heauen*, are SCEPTERS Deliuered, The *Gouernment* of *Kingdomes* Committed, The *Sacred Custody* of *Lawes* Entrusted, The *Protection* of *People* Recommended.

This

This So great *Eminency* of *Fortune*, This *So Great* Height of *Dignitie* and *Empire* of MAIESTIE, *You* owe to GOD; The *World* to *You*, this high *Felicitie*, and *Ioyfull Prosperity* of *Peace*, Which doth *Blesse* and Comfort *All men*.

Writers relate, That in the Ilands of *Hispaniola*, the *Indians* doe most *Deuoutly* and *Religiously* adore *two Deities*, their *Countrey Gods*, To whom they Offer euery day, the *Best* and most Pretious Gifts and *Goods* they haue.

Those vaine and *Fictitious* Gods being reiected, YE *Reigne* vpon *Earth*, *two Sacred Soueraigne Powers*, vnto whom *All Good men* doe *Offer* the richest and Diuinest *Treasures* of their *Hearts*, *Wils*, and *Affections*.

For the *Emblemes* & *Symbols* of your MAIESTIE, For the *Hieroglyfique* of your *Glory*, and *Ensignes* of your *Power*, *You* neede no *Titles* or *Triumphs*, No *Marble Statues*:

For, So Many Royall *Statues*, are euery where *Erected* vnto you, As there breathe *Men* in all *Places*; And there are So Many *Temples* and *Altars*, dedicated to your diuine *Vertues*, As there *Liue* euery where, *Sacred Affections*, and Hearts deuoted to YOY.

GOD (GREAT PRINCES) hath Ioyned you together in this SACRED MARIAGE,

And in you, All the Kings, *Princes*, and *Emperors* of *Europe*, And in them hath Moſt happily *Conioyned* the *Wils*, *Mindes*, and *Affections* of all their *Subiects*.

YOV are Giuen and Sent by GOD to exalt *Mankind*, to *Dilate Chriſts Kingdome*, to *Propagate*, *Emperors*, *Kings*, and *Princes* to *Poſteritie*, to Bleſſe the Whole *World* with *Abundance* of *Felicitie*.

Goe on BRAVE PRINCES,

Ioyne Soules to *Soules*, *Hands* to *Hands*, *Hearts* to *Hearts*, Knit in *Affections*, Vnite in *Conditions*, Agree in *Diſpoſitions*, And to the *Immortall Glory* of your *high* and ROYALL NAMES, the perpetuall *Happineſſe* of your *People*, and to the *Full Ioy* of All *Goodmen* Bleſſe the *Earth*,

The CHVRCH,
The COMMON-WEALTH,
The PEOPLE,
The SENATE,

The *Kingdomes* and *Empires* of *Europe*; And the fartheſt *Confines* of the *World*, with your moſt *Ioyfull* and HAPPIE MARIAGE.

Fœlices Ter Et *Ampliùs*
Quos irrupta Tenet Copula.
Nec Malis Diuulſus Quæremonijs
Suprema Citiùs Soluet AMOR DIE.

O.

O More then three-times Happy Paire,
Whose Hearts *with* Hands *vnited are*,
So fast, as no vngentle strife,
Can end their Loue before their Life.

SO THE GREAT GOD OF HEAVEN preserue you to ALL ETERNITIE: *Be* alwaies present with YOV, *Fauour, Endeare,* and *Prosper You* in All things.

And blesse you with a GLORIOVS, PRINCELY, ROYALL, and FRVITFVLL PROGENIE.

So Liue out happily, Your owne Yeares:
So out-liue Ours:

THIS IS OF GREAT KINGS, and EMPEROVRS;

THIS OF PRINCES and PEERES:

THIS of CHVRCH and COMMONWEALTH:

THIS OF THE CLERGIE and LAYITIE:

THIS

THIS OF ALL
GOOD
MEN
THIS MOST EXCELLENT ROYALL
AND MOST ILLVSTRIOVS
PRINCES,
BEFORE ALL THINGS,
Is
MY MOST HVMBLE
PRAYER.

FINIS.